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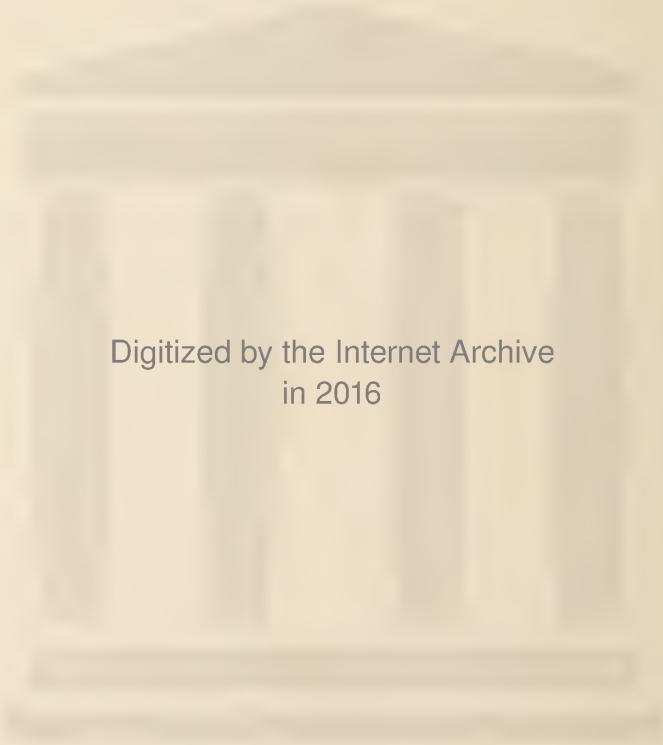
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ART. I. *An inquiry into the proper mode of rendering the word God in translating the sacred Scriptures into the Chinese language.* By W. H. MEDHURST.

IN discussing the proper mode of rendering a word out of one language into another we should first ascertain, from lexicographers and standard writers, the meaning of the word which is to be translated; and then, by means of the same process, the meaning of the word or words proposed as the representative of the idea, in the language into which we are translating.

On this principle we shall,

I. Shew, from Hebrew and Greek lexicons, the meaning of Elohim and Theos, pointing out how the words were used by standard writers in these languages.

II. Shew, from Chinese dictionaries and classical writers, the meaning of the term or terms which have been proposed for translating the same.

I. Meaning of Elohim and Theos.

1. Elohim.

Knapp derives Eloah from the Arabic root *Alah*, to worship and venerate; from which it is inferred, that the being or beings referred to by that name, were supposed to possess qualities and attributes which led their votaries or dependents to worship and revere them. Hence, he says, it was applied to kings, magistrates, judges, and others to whom reverence is shewn, and who are regarded as representatives of the Deity upon earth. He renders the singular form Eloah by *Augustus*, in the positive degree, and the plural Elohim by *Augustissimus*, in the superlative.

El, he says, is generally represented by Theos, and is sometimes literally rendered in the Septuagint and in the version of Aquila by *ischuros*, the Almighty. There are twenty instances of such rendering, and among these are the following, 2. Sam. 22: 31, 32, 33. 23: 5. Neh. 1: 5. Job. 33:29. 36: 22, 26. 37: 5, 10. Ps. 7: 12. In Calmet's Dictionary of the Bible, edited by Charles Taylor, Vol. I. page 484, we have the following remarks; "It (Elohim) should seem to be second in dignity only to the name Jehovah:—as that name imports the essential *being* of the Divinity so Elohim seems to import the *power* inherent in Deity; or the *manifestation of that power* on its relative subjects." "It appears to be attributed in a lower sense to angels, &c.—Kings who have greater power than their subjects: magistrates who have greater power than those who come before them to obtain decision of their suits and application of the laws; and princes or men of rank, whether in office or not, who possess power and influence by their wealth," &c. "So Moses was the depository of power in repect of God, or the source whence *power* emanated and influenced Aaron," &c.

The Jewish grammarians conceiving that the word Elohim is used in Scripture for men in power and authority, particularly for judges, connect this sense with the root *Alah* to swear, by observing that it is the particular office and prerogative of judges and magistrates to administer oaths. This power they make the first principle of judicature or magistracy. Hence they say Elohim signifies judges or magistrates generally, and by pre-emience God; as the first of all judges, to whom all other judges are subordinate, and from whom they derive their authority.

In an old Hebrew vocabulary, by William Robertson, of Edinburgh, Eloah is rendered God; while some, it is said, "not without ground, interpret it to signify properly a judge (from *Alah* to swear,) because it belongs to a judge by his office to bind others by oaths; and hence the name is attributed to God, as the greatest and most glorious judge of all the world; thus Ps. 82:—1. Elohim (God) judgeth among the Elohim (gods or judges), who are called gods, i. e. judges, because they represent God upon earth, as his deputed minister and officers among men. Hence the Rabbins say, Jehovah is a name of mercy, but Elohim one of judgment or justice; for judgment belongeth unto God, and God is the judge."

D. Pye Smith, in his Testimony to the Messiah, Vol. 1. page 468, says in a note: "Elohim is derived from the Arabic *Alaha*, which signifies, to adore; hence the noun will signify the object of adora-

tion, or, as the illustrious Schultens well expresses it, *numen tremendum.*"

Gesenius supposes the radical meaning to be, to strike with awe.

It is especially worthy of notice that neither Elohim nor El is ever employed for the human spirit, for spirits in general, or for the manes of the dead.

2. Theos.

In the Greek-English Lexicon, based on the German work of Francis Passow, by Liddell and Scott, Oxford 1845, we find the following meanings given to Theos. 1. God as well in general signification, God (Theos) will grant. Hom. Od. 14, 144, cf. Iliad. 13; 730; as, 2, in particular, *Theos tis* a god &c. The word occurs in most of the kindred languages; Sanscrit, *Deva.* Lat, *Deus. Divus*, &c. and is no doubt originally the same as Zeus, Dios; so that we cannot admit the Greek derivation given by Herodotus 2, 52, or that of Plato.

With regard to Theos, in the sense of the Supreme God, the following passages may be quoted. Iliad R. 98, 99, "God himself *(Theos autos)* . . . . will make me a blooming youth." Herodotus Lib. 7. 10. "God (Theos) delights to throw obstacles in the way of whatever is most exalted . . . . . For God (Theos) suffers none but himself to excel in wisdom." Philolaus, a Pythagorean, cited by Philo, in *De Mundi Opificio*, says: "As the artificer is to art, so is God (Theos) to the harmony of the world." An anonymous Pythagorean, cited by Stobæus says; God (Theos) is the principal and the first thing." Timæus Locrus, a Pythagorean, senior to Plato, says; "Before the Heaven was made there existed the idea matter, and God (Theos) the architect of the best." Plato often speaks of the Deity in the singular (Theos with the article) as the architect of the world, the God over all, and the governor of the whole. Aristotle says; "God (Theos) seems to be a cause and certain principle to all things;" and "God (Theos) who is invisible to every mortal being, is seen by his works." *De Mundo.* C. 6.

Liddell and Scott add as a further meaning to Theos; "It was used in styling emperors, kings, judges, heroes, grandees, magistrates, as *ho Theos Kaisar.* Strabo."

In regard to its use in the New Testament the following commentators and lexicographers thus express themselves.

Bloomfield says that Theos means generally, *a.* God, the Supreme Lord and Father of all, Jehovah. *b.* Christ, the Logos. *c.* kings as as the representatives of God in the Jewish theocracy, and *d.* in the

Greek sense of a God, the Deity, the Gods i. e. the heathen Gods. With regard to its derivation, he thinks it is most probably of the same family with Zeus, Dios. Eol. Deus, Latin, Deus."

Stockius says. "*Theos* means especially and properly the true God, who is the first and independent existence, the cause and source of all other existences, the Lord and Supreme Governor of the universe." He says further, that it is improperly applied by metaphor to magistrates, to Satan and the belly; and catachrestically, to idols.

Schleusner says, that Theos means, 1. properly the Creator and Governor of all things that exist: 2. by metonymy, the religion given by God to men: 3. any thing that is put in the place of God, such as idols or the devil, when considered as the god of this world: 4, metaphorically, it is used of those who act under the command or authority of God, and are God's vicegerents on earth, such as magistrates and judges: 5. it is used adjectively.

In all these definitions we see the close connection that is regarded as existing between the idea of deity and that of authority, a connection the closeness of which is also indicated in the Apostle Paul's expression, "His eternal power and godhead." Nor is this connection confined to the Hebrew and Greek terms for God. In Latin the principal idea conveyed by the word Deus is authority, as is proved by the constant recurrence in the Latin classics of such phrases as "*Dei, Domini ac Moderatores omnium rerum;*" "*Providentia Deorum mundus administratur,*" &c. Our own word God is said to be derived from the Icelandic word *Godi*, signifying supreme or chief magistrate. The ancient Arabs (says Schulz) called God simply the King (Bloomfield's Greek Testament, Matt. 5: 35.) The inference from all this is that authority is inherent in the idea of God, and is in fact the chief element in the term. That there are other elements in it is at once admitted, but it would be more easy to add these to any word employed to represent Divinity, than to add the idea of authority to one in which that idea was not naturally inherent. Hence it is no objection to a word which is proposed to be used for God, that *power* is its principal idea. The other attributes usually predicated of Divinity flow easily and naturally from that of power but they want a foundation to rest upon, when power is awanting or not necessarily present.

II. Having discussed the meanings of Elohim and Theos, as those words were understood by both Hebrew and Greek writers, to indicate the Supreme as well as inferior deities, we now come to

consider what term in Chinese is most nearly equivalent to them. And here it may be premised, that after most studious research, we have not been able to find any one term that fully answers to the words, as employed in the Old and New Testaments.

In one important particular the Chinese ideas respecting God fall short of the truth; for they do not appear to ascribe the creation of heaven and earth to any one being. The Supreme in their estimation is variously desinated 天 T'hëen, 帝 Te, or 上帝 Shang Te.* To this Being they attribute the production and superintendence of 萬物 wan wŭh, all things. We do not find that the Chinese predicate of him self-existence; nor do we remember any place in which they expressly describe him as existing from eternity. At the same time, however, we no where meet with a single passage which speaks of the origin of Te, nor of his deriving his existence from any other. On the other hand all things are said to come from him, as children spring from their parents. The meaning of words is to be ascertained from the sense in which they are used by standard writers and accurate speakers; and the nature of a being is to be deduced from the assemblage of attributes which, by such writers and speakers, are ascribed to him. There can be no doubt that the Chinese use the word Te in the same way in which western writers use the word God; that they ascribed to Te such attributes as were usually ascribed to the Divine Being by the Pagans of Greece and Rome. We therefore conclude that by Te the Chinese mean the Supreme God, so far as they are acquainted with him.†

They also use the word Te when speaking of inferior spiritual be-

* The terms 上帝 Shang Te and 天帝 T'hëen Te are used by the Chinese interchangeably with 帝 Te, both for the Supreme and inferior divinities; we shall therefore, in adducing our proofs from Chinese authors, consider them as, in the estimation of the Chinese, synonymous.

† That something of God is ascertainable by Pagans, may be argued from the statement of the Apostle Paul, in Rom. 1. 20:—"The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." Stuart says on this passage. "If godhead be interpreted here as a word designating the sum of all the divine attributes, we must regard natural theology as equally extensive with that which is revealed, so far as the great doctrines respecting the godhead are concerned. Did the Apostle mean to assert this? I trust not. I must understand godhead then as designating divinity, divine nature, divine excellence or supremacy: i. e. such a station and condition, and nature, as make the being who holds or possesses them to be truly divine or God. Eternal power and supremacy or exaltation, then, appear to be those qualities or attributes of the Divine Being, which the works of creation are said by the Apostle to disclose. On this deeply interesting subject Aristotle says, (De Mundo, C. 6.) God, who is invisible to every mortal being, is seen by his works."

ings, who have some superintendence over different parts of the universe, and who, in the estimation of the Confucianists, were entitled to religious worship; while the word was applied, by both Taouist and Buddhist writers, to beings whom they considered as gods. The inference therefore is, that Te is descriptive of a class of beings, beginning with the highest, and passing down to inferior divinities, and is therefore generic for God in Chinese.

Before proceeding to enlarge upon these statements, we shall in the first place refer to the Imperial Dictionary published by authority of Kang-he, in order to ascertain what meaning is to be attached to the word Te. After quoting another brief dictionary, called the 說文 Shwŏ wăn, which says that 帝 Te, means judge* (or one who discerns and discriminates carefully) and is the designation of one who rules over the empire, the Imperial lexicographer adduces the 爾雅 Urh-yay Dictionary, which says, Te means 君 keun, a sovereign; and then adds the explanation of a third author that he who in virtue is united to Heaven is called a Te. It would appear from this, that it is not because a person rules over the empire that he is thus denominated, but because he possesses certain moral qualities. In proof of this, Kang-he goes on to quote the preface to the Shoo-king to the following effect: "Formerly Te Yaou was intelligent, perspicacious, accomplished and thoughtful, while his glory covered the empire." The Commentator on this passage (also quoted by Kang-he, in accounting for Yaou's being called a Te) says: "Te is one of the names of Heaven (or the Divinity in the estimation of the Chinese,) and the reason why Heaven is called Te, is because Te means to judge; this application of the word signifies, that Heaven is widely extended over all, without any private feeling, forgetting the difference between self and others (in making any decision;) his justice and equity pervade to the utmost distance, in every thing judging and discriminating accurately; therefore Heaven is called Te.† The five Tes (of antiquity, i. e. Fuh-he, Shin-nung, Hwang-

* See the opinion of the Jewish grammarians on the word Elohim, quoted on a preceding page.

† On referring to the preface to the Shoo-king, quoted above by Kang-he, we find that the monarchs of the three dynasties, Hea, Shang, and Chow, which succeeded to Yaou and Shun, could not come up to their predecessors in virtue, therefore they were called 王 wang, kings. Another reason of the application of the word Te to Yaou and Shun, was that they acted on the principle of bequeathing the empire to the most worthy; while those who came after them, confined the succession to their own immediate descendants, and thus made the empire a sort of patrimony, merely promoting their own family interests; such persons were called 王 wang, kings. Thus after the

te, Yaou, and Shun), in their right principles assimilated to this standard, being able also to judge and discern, and therefore this name could be applied to them." From the above it appears, that the word Te was one of the names of Heaven, primarily and especially, and was only applied to human beings, in consequence of some supposed resemblance to Heaven in virtue. A name is that by which a thing is called, the appellation of the being referred to; that being is 天 T'hëen, the Divinity, in the estimation of the Chinese, and Te, being one of his names, it is equivalent to God in western languages. Two other writers are then quoted by Kang-he, who say, that, Te is one with whom the whole empire accords, and one who examines right principles. The lexicographer then refers to a historical work, in which the phrase 皇帝 Hwâng-té occurs in the sense of emperor; and alludes to the laws for giving posthumous titles, observing that he whose virtue resembles that of heaven and earth, is called a Te. Kang-he then gives the phrase 上帝 Shang Te, which he says means Heaven, or the Divinity, the Supreme Being in the estimation of the Chinese; quoting passages from the classics, in which the phrase is so used. Kang-he further tells us, that the five Tes are the names of Shins, or spiritual beings. Here he uses the word name, which does not mean a title of dignity, but that by which a thing is called. Morrison translates this term, "the Five Tes" by the "God of Heaven and the gods of

death of Yaou and Shun, during the whole period of the three dynasties, for 1,500 years, the monarchs of China were only called kings; and it was not until 秦始皇 Tsin Chê Hwâng engrossed the power of the various contending states, and constituted himself sole monarch of China, that the phrase 皇帝 Hwâng-té, emperor, was brought into use. The rulers of the Han dynasty continued this designation. At that time a distinction was made between the Kwŏ-haou, or name of the ruling emperor, and the Meaou-haou, or the appellation of a deceased monarch;—in the latter of which the word Te was employed with especial reference to the worship paid to the departed individual in the ancestorial temple. Thus we read in the Le-ke, Vol. 1. p. 49, that "when an emperor died, and men erected an ancestorial temple and set up a parental tablet (as a resting place for the Shin, or spirit of the departed) they called him Te. Historians recording the events of a reign, after an emperor's death, were in the habit of designating him by the Meaou-haou, (name given in the ancestorial temple,) hence they called the person of whom they were writing, Te; but in the laws and statutes of the present dynasty, and in the Pihking Gazettes, we do not find the reigning emperor called Te, but 聖主 shing choo, his sacred majesty, 皇上 hwâng shâng, his imperial highness, or 皇帝 hwâng tè, the emperor: which are set phrases, appropriated to the sovereigns of China, as Sebastos and Kurios were used when speaking of the monarchs of Rome. Acts 25: 25, 26.

the four seasons." These five Tes are not the Supreme in the estimation of the Chinese because there cannot be five Supremes; neither are they men, because they are said to be spiritual beings;—they must therefore be a class of beings between the Supreme God and living men, honoured with the worship of their votaries: we have already seen from Kang-he that the five Tes are the names of Heaven; in this place we find that the Five Tes are the names of certain spiritual beings distinct from the Supreme, * hence we conclude that Te is not the name of one being only but the appellative of a class of beings honoured with religious worship by the Chinese. To the same effect the author of the Encyclopædia Britannica says: "God is one of the names of the Supreme Being; it is also used in speaking of the false deities of the heathen, to whom divine honours are superstitiously paid." That the five Tes are beings will appear from their being sacrificed to at the borders of the country, from their being distinguished by the five colours, and from their being severally designated by particular names;—all indicative of distinct and separate existence. Kang-he then quotes a sentence from the Family Sayings of Confucius, wherein, to a question respecting the names of the five Tes, Confucius replies: "Heaven, or the Divinity, possessing the five elements, viz. metal, wood, water, fire, and earth, divided them among the seasons, transforming and nourishing in order to complete the myriad of things; their Shins, or spirits, are called the five Tes." On referring to the commentary on the Family Sayings, we find, that "the five Tes are the Shins or spirits of the five elements, who *assist* Heaven in producing things."*

* Townsend, in his notes on the New Testament, Ch. 3. sec. 7, says, "the heathen had an idea of beings superior to men, but inferior to the one Supreme God. Cudworth enumerates many instances, among otheres he quotes Plato's expression that there were visible and generated gods; and Maximus Tyrius, who spoke of their being co-rulers with God. The Jewish and Christian ideas of angels and spirits are in some respects similar. Both believe that these inferior beings may possess some influence, by permission of the Deity, in the concerns of mankind; and the opinion is neither hostile to reason nor scripture."

Sale, in his preliminary discourse to the Koran, says: "The religion of the Arabs, before Mohammed, was a sort of Sabeanism. They not only believed in one God, but produced many strong arguments for his unity; though they also paid adoration to the stars, or angels or intelligences, which they supposed to reside in them, and govern the world under the Supreme Deity. Thus the Arabs acknowledged one Supreme God, the Creator and Lord of the Universe, whom they called Allah Taala, the Most high God, and their other Deities, who were subordinate to him, they called simply El Ilahiet. These idols they supposed not to be *sui juris*, though they offered sacrifices and other offerings to them as well as to God."

* As it is of importance to have a right understanding of the words employed by Kang-he under this article, and as the best way of arriving at the

The Dictionary called 諧聲字典 Heae Shing Tsze Teen, says, that " Te means the Lord and Governor of Heaven; but because emperors are appointed by Heaven to regulate matters, they

meaning of an author, is to take his own explanation of terms, we shall here subjoin the significations given to the words 名 ming and 德 tih in the Imperial Dictionary.

名 Ming, says the Imperial Lexicographer, is that whereby we designate ourselves: it comes from 口 k'how, the mouth, and 夕 seih, the evening, because in the darkness of evening people do not see each other, and therefore they call out their own names. It also means the 號 haou, cognomen or appellation, (which is given to a person when arrived at maturity,) and thus signifies the 名字 ming tsze, the name and appellation. The Lexicographer then says, that the name is sometimes complete of itself, or natural; in illustration of which a passage is quoted from the 左傳 Tso chuen, as follows, " In the 6th year of the Duke Hwan, and in the 9th month, a son named 同 Tung was born: the Duke asked about his name from Shin-joo; who replied, in giving names there are five reasons: 1st, 信 sin, one true to nature, (when an individual is born with some character described by the lines on the palms of his hands:) 2dly, 義 e, a significant one, (when a name is given with allusion to the future conduct of the individual:) 3dly, 象 sëang, a name of resemblance, (when a person is born with some part of his body resembling a certain object:) 4thly, 假 këa, a metaphorical name, (when an individual is named from some circumstance occurring at the time): and 5thly, 類 luy, a name of classification, (when a name is given indicative of the person's having been born in the same class with some others)"

Again, Kang-he says, 名 ming is that whereby we call others; quoting the 典禮 Keŭh le, as follows: The prince of a country does not call by name his chief nobles, nor their consorts.

Further Kang-he says, that 名 ming, means fame and famous; and is used in the sense of great or celebrated.

The Imperial Lexicographer proceeds to say, that 名 ming and 號 haou are used for name and surname; quoting the 義禮 E le, which says, " I beg to ask your name?—upon which the commentator remarks, Asking after the name means to ask after the surname: for names, he adds, are of two kinds; first, the proper name or appellation of a person, and secondly, the surname of the individual. 孔安國 K'hung gnan kwŏ, in commenting on the Shoo-king, considered Shun as the name of the individual referred to; and Chin, in his list of worthies, considered 曾子 Tsäng-tsze to be the name and surname of that person, in which he took 子 tsze to be his name; in both these instances they took the 名 ming, for the surname of the party. In the present day, when people take the name for the surname, it is to be ascribed to this. An extract is then given from the 周語 Chow yu,

are also honoured as Tes." Thus it would appear from this Dictionary, as well as from the Imperial Lexicographer, that Te was originally one of the names of Heaven, or of its rulers, and that it was

which says, that "when those (who live in distant tenures) do not send in the accustomed tribute, then look to the 名 ming, name;" upon which the Commentator says, that ming here means the appellation of the official tribute according to the honour or meanness (of him who receives it.)

Kang-he then says, that 名 ming means an order issued by a superior; also a character in writing; merit; clear; the part between the eyes; and further observes, that it is used for a surname.

Thus we find that the first sense of 名 ming, is the name of an individual, that by which he styles himself, or the appellation given to him when he comes of age. It is used sometimes for the surname, and is employed instead of the personal pronoun, when speaking to a superior. Thus it is not in itself a title of official dignity, in order to express which idea the word 官 kwan must be prefixed, when it would mean the name of an office.

Another way of ascertaining the meaning of a word is, to observe how a person uses it; and on looking through Kang-he we find scarcely any other noun so frequently used as this; it occurs in almost every page, and sometimes more than a dozen times in one page of his book; in all of which cases it means a name: thus the name of a man, the name of a bird, the name of a beast, the name of a stone, the name of a city, the name of an insect, and so forth; where it is evident that the Lexicographer uses the word in the plain sense of name, that by which a thing is called, &c. The phrase 一名 yih ming also occurs very frequently, in the sense of one of the names of a thing.

As the word 號 haou has been used by the Lexicographer, in order to explain 名 ming, it would be well to ascertain what meaning Kang-he gives to that term likewise: it occurs, he says, first as a verb, to call out aloud, to cry, to crow as a cock; and then as a substantive in the sense of 名號 ming haou, name and appellation: under which head he quotes a sentence, which affirms, that in the time detailed in the Chun-tsew history, noble and mean persons did not object to be called by the same haou, appellation; in which case haou cannot mean the title of an office, about which the noble would have been likely to dispute the point with the mean. Again he quotes from the 白虎通 pih-hoo-t'hung, which says, that when kings receive the decree to reign, they always select one of the most elegant appellations they can find, whereby to designate themselves. According to the Chow-le the proclaiming officer had to attend to the six kinds of 號 haou, appellations, which were the appellations, 1st, of the spirits of heaven; 2dly, manes of men; 3dly, spirits of earth; 4thly, sacrificial animals; 5thly sacrificial grains; and 6thly, presents of ceremony: regarding which we may observe, that as the three last cannot refer to titles of dignity, but simply to the names of things, so the three former referred to are names of things likewise; on this subject the Commentator says, that haou means that having already assigned them an honourable name, they still attached to these objects more elegant appellations. The Hea kwan says, that families were distinguished by their haou mark or designation. From all which we see that haou as well as ming, is a name, mark, or appellation of a person or thing, and not a title of office.

Regarding the word 德 tih, which we have translated virtue, we have the following definitions in Kang-he, "德行 tih hing, virtuous actions, which

applied to human rulers, on account of their being the vice-gerents of Heaven.

We shall now commence with what is said of Te, in the sense of the Supreme God, as far the Chinese knew him, and shall shew that to him are ascribed the formation and production of all things, as well as the conferring of a virtuous nature on mankind: that Te is synonymous with heaven, and at the same time the Lord of heaven: that the divine decrees are established by Te; that superintending providence and various divine acts and attributes are ascribed to him, and that the highest worship is paid to him.

I. To Te are ascribed the production and formation of all things.

In the Book of Diagrams, section 4, chap. 5, we read that "Te causes things to issue forth in the commencement of spring": this Te is said by the commentator to be the Lord and Governor of heaven; while the paraphrast on the same passage says, that "Heaven, in producing and governing all things, 謂之 wei che, is called (not receives the title of) Te; that in spring Te issues forth, and causes the energies of nature's mechanism to bud and move. In this way nature's operation proceed, from the first bursting forth to the equable adjustment, in which we see Te animating the issuings of nature's springs, and encouraging their revertings, and thus completing the series; for all things issue forth and revert according to the will of Te. The mysterious movements of Te are unlimited by space, while the trasformation and production of things have a regular se-

one says is hitting the right mark in the conduct of an individual. Wherever this word is employed, it is an appellation of that which is good, beautiful, correct, great, bright, clear, pure, and morally good. The superior man is said to advance in virtue, and to cultivate good attainments. The invariable principle which men should maintain is this morally excellent virtue. The nine kinds of virtue are thus defined: liberal and yet stern, yielding and yet firm, particular and yet respectful, regular and yet reverential, benignant and yet intrepid, straight-forward and yet meek, negligent and yet pure, stable and yet sincere, courageous and yet upright. There are also three kinds of virtue, viz even-handed justice, strict rule, and a mild course of government. The six kinds of virtue, are knowledge, benevolence, holiness, righteousness, hitting the due medium, and harmony. Tih or virtue means kindness, and good instruction: also gratitude. It likewise means the flourishing of the four seasons. According to the laws for the giving posthumous titles, the monarch who is mild and kind towards scholars and people, who on being reproved does not display his terrible majesty, and who maintains righteousness and displays goodness is denominated virtuous. Further, Tih means to arise, to be happy, &c. In all which we see that the prevailing idea attached to the word is like the modern sense of our term virtue, a good one, indicative of good qualities and internal excellence. That it sometimes means quality simply, without reference to goodness, and is occasionally to be understood in the sense of energy, we grant, but no such idea is to be extracted from the Imperial Lexicographer when treating of the word, and certainly not in the passage where the meaning of Te is discussed, for there mental and moral qualities of an excellent kind are alone referred to.

ries; therefore the issuings forth and revertings of things illustrate the issuings forth and revertings of Te. Thus when we see things issuing forth, we recognize the goings forth of Te; when we see them equably adjusted, we recognize the adjustings of Te. When we observe things mutually exhibited, we recognize the displays of Te. The earth's being able to nourish living things is entirely owing to the superintendence of the one Te. The harvest's being able to delight living things is owing to the management of the same Te; even the contendings of nature are caused by Te, and the revertings of things by the same. Thus when we see living things effecting their commencement or co npleting their termination, we recognize Te's managing that beginning and end." In all the above quotations, which are collected from the commentators on the Book of Diagrams, Te is brought before us, not merely in the capacity of a ruler, but of the producer of things; nature's operations from beginning to end are the results of his powerful working: in what sense then are we to understand the Chinese as employing the term, but as meaning God, the author of nature?

In the Book of Odes, under the section called 戒將 Gnôtseang, a writer observes, "All things get their forms completed from Te, and men get their forms completed from their parents," intimating that Te is the parent of the myriad of things.

In the Le-ke, vol. 5. page 32, the commentator says, the "parents are those from whom we individually sprang, and Te is the great ancestor who produced things in general."

In the Le-ke, 3rd vol. 70th page, "a great eucharistical sacrifice is said to be offered to Te, in order to testify gratitude for the earing of the corn, because all things come originally from heaven." In the same work, vol. 5 page 34, all things are said to come originally from heaven, and man originates with his first progenitor; hence in offering sacrifices the ancestor is coupled with Shang-te, called by Morrison, in his Dictionary part I. vol. I. page 523, "the most high ruler."

In a collection of essays, ascribed to Shun-che, the first emperor of the present dynasty, "the moulding and framing of all things, after the manner of a potter, is ascribed to the power of Te."

In the Shoo-king, 3rd book, 3rd section, we read that "the majestic Shang-te conferred the just medium of perfect virtue on the lower people:" on which the paraphrast remarks, that, "The august Shang-te, in transforming and producing the myriad of things, conferred this great principle of the just medium and perfect correctness

on the lower people, every where causing them to hit the due medium, without the least atom of depravity or deflectiveness." This passage is worthy of observation, because it ascribes the original production of things to Te, and makes him the author of that correct moral nature, which the Chinese suppose was originally conferred on mankind. One of the commentators argues, that this fact involves the idea of a lord and governor, and seeing that the way of providence is to bless the good and curse the bad, he thinks that there must be a person inside who as it were regulates and manages the whole; we may here observe, that the Chinese lay more stress on this conferring of a virtuous nature, than on the formation and production of all things, because in their estimation the former has reference to the immaterial rule of right, and the latter only to the material principle.

The Taouists, in arguing about the perpetual existence of Taou, eternal reason, ask, "Can it be that it is prior to Te? but Te, they say, is the first of all: and if eternal reason be prior to Te, it would perhaps indicate that there can be nothing prior to it." Here it is evident, that the prior existence of Te to all other beings, is laid down as an axiom, not to be disputed; while it is allowed that if eternal reason existed before Te, it can then have nothing before it.

In all that has been above stated with regard to Te, it is evident that he is a being, because he acts, he produces, he transforms, he commences, he completes the operations of nature, and he confers the just medium on mankind; there must be a person (as the Chinese themselves observe) who performs these, acts, and brings about these effects. If it be said, that the word Te is employed in the preceding quotations simply to designate his office as a ruler, we ask, what connection has producing and transforming with rule? If it be said that he exists as a Shîn or spiritual being; we ask, is it merely as a spiritual being that he performs these operations? A spirit, with the Chinese, as with us, is an incorporeal being or intelligence; in which sense God is said to be a spirit, as are angels, and the souls of men. But when a person who is a spiritual being is said to perform any thing, which one class of spirits can do, and which another class of spirits cannot do, we are not to argue that it is in his capacity of a spirit that he thus acts, but in some other capacity, which the word spirit does not entirely cover. If it could be shown that the Chinese predicate of Shîn, the same things which are here predicated of Te, it might then be said that Te is to be viewed in his capacity of a Shin or spiritual being, when he performs what is here related. But it cannot be shewn, in any standard Chinese work,

that "the moulding of all things, after the manner of the potter, depends on the power of Shin," or that, "Heaven in producing and governing all things is called Shîn;" or that "all things get their forms completed from Shîn, as men get their forms completed from their parents;" or that "Shîn in producing and transforming all things conferred the just medium on mankind;" we therefore conclude, that it is not in the sense of his being a spirit that Te is here said to do all these things, and that the nature and manner of his existence must be accounted for on other grounds than those of his being a Shîn. He exists in fact as Te, or in Chinese phraseology as T'heen, for there is no other term in Chinese, expressive of a being, capable of performing the acts and attributes here ascribed to Te. In the passsage from the Yih-king, Book of Diagrams, referred to among our quotations, where Te is said to cause things to issue forth in the commencement of spring, Shîn is spoken of in the sense of the mysterious operations or the spiritual energies of nature; but Shîn is there viewed in the abstract, and as belonging to Te: the passage runs thus; "The 神 Shîn, spiritual energey, here refers to 帝 Te; for 帝 Te is the 體 t'he, substance or origin of the 神 Shîn, spiritual energy, and the 神 Shîn, spiritual energy, is the 用 yung, acting out of 帝 Te, therefore he who rules and governs all things is 帝 Te;. and that which is the most mysterious of all things is 帝之神 Te che shîn, spiritual energy of Te." Some would understand by 神 Shîn here, "God" and would render "神卽帝 shîn tseïh te, God is the ruler," but that such cannot he the meaning is evident, because in the same sentence the auther says, that this same Shîn, is the 用 yung, acting out of 帝 Te, and that this mysterious acting belongs to Te; supposing the Chinese writer to mean by the first Shîn "God," he must be understood to say in the sequel that this God was used by Te, and belonged to Te. It is evident, therefore, that the Chinese writer intended to describe the 神 shîn, spiritual energy of nature, treated of in the text (on which he is commenting) by saying, that it referred to, or was used elliptically for Te, whose spiritual energy it was, and who employed it in effecting the changes observable in nature. This will appear from his calling 帝 Te, the 體 t'he substance or origen of the 神 Shîn spiritual energy, and the spiritual energy the 用 yung, acting out of Te. Regarding these terms 體 t'he, and 用 yung, it will be necessary to quote a few passages from the Chinese classics, in order to shew their relative bearing.

In the preface to the 大學 Tá-heŏ, these words are spoken of in connection with the human mind, where the former refers to its nature or essence, and the latter to its passions or emotions. In the 中庸 Chung-yung, page 2, the commentator says, that the 體 t'he is at rest, and the 用 yung in action, while he declares that the former must first be established, before the latter can come into operation. Ib. page 22, the commentator says that "benevolence is the maintaining of the 體 t'he, substance (of virtue), and wisdom the 用 yung, acting out of the same. In the 論語 Lún yù, section 1. page 6. speaking of the ease essential to the due performance of ceremonies, the commentator says, that "although the 體 t'he essence (of ceremony consists in adherence to forms, in its 用 yung, use or acting out, it should be easy and unconstrained." Ib. p 9. the commentator says, that "the mind is the 體 t'he, substance, and desire is the 用 yung, acting out of the same." In the 2d section, page 13, the writer says, that "to be perfectly sincere is the 體 t'he, essence of right principles, and to make every duty fall in its proper place is the 用 yung, acting out of the same." Ib. p. 14. we read that "fidelity is the 體 t'he, substance of virtue, and fellow-feeling its 用 yung, acting out;" upon which the critic remarks, that "fidelity is displayed by means of fellow-feeling, and fellow-feeling proceeds from fidelity; it is just the one virtue of fidelity 做出 tsó ch'hŭh, acting out hundreds of instances of fellow-feeling: thus fidelity is the 體 t'he, origin of fellow-feeling, which although variously ramified, comes from one principle; and fellow-feeling is the 用 yung, result of fidelity, which though but one principle, is diversified through various ramifications. Fidelity is the 實 shĭh, real thing, and fellow-feeling is its coming forth into action." Apply this passage to the elucidation of the one quoted from the Yih-king, and it will easily be seen in what relation Te and Shin stand to each other. In 孟子 Măngtszé, section 6, page 8, the paraphrast says "Right principles constitute the 體 t'he, substance of the mind and right practice its 用 yung, use." Ib. section 7, page 10, the commentator says, "Light is the 體 t'he, substance of the rays, and the rays are the 用 yung, issuings forth of the light; when we see the rays of the sun or moon penetrating a crevice, we know that light has an origin:" upon which the paraphrast remarks, "when you observe that the rays of the sun or moon, on penetrating the smallest crevice illumine the whole room, then you may know that they come forth from a real light, which is ceaseless in its emanations,

and hence you may argue that it has a root or origin." The critic on the same passage remarks, "the rays on being allowed admission, necessarily illumining the whole space, shew the greatness of the sun and moon, whose light is their origin. Thus the sage's doctrine, having one principle pervading the whole, shews that its 本體 pún t'he, original substance is in heaven, which may be called its light; while its illuminations extending to earth may be called its rays. Thus referring to one item (of the sage's doctrine) you see the whole 體 t'he, substance, and the root or origin is seen from its 用 yung, use or exhibition." From the above it is evident, that the 體 t'he, is the root or origin, the main source or spring of anything, without which it could not exist; while the 用 yung is only the emanation, or something that issues forth from the original substance. In Máng-tszè, sect. 6, page 8. the paraphrast says, that "right principle is the heart's 體 t'he, substance, and just action is the heart's 用 yung, operation." In the first paragraph of the Shoo-king, the commentator says, that "respect is the 體 t'he, substance, and intelligence the 用 yung, use:" upon which another writer remarks, that "respect is the 本領 pún ling, the origin or principal thing." In the Shoo-king, book 3, sect. 14. the commentator says, that "for virtue to accumulate in one's own person is the 體之立 t'he che leih, establishment of the essential thing, and to instruct others is 用之行 yung che hîng, its carrying out into use: when a person unites the 體用 t'he yung, essence and operation, the doctrine of the sages may be perfected." In the 繫辭 hé sze, Connected Expressions, attached to the Book of Diagrams, sect. 7. the commentator says, that "right principles are the 體 t'he, substance of right conduct and right conduct the 用 yung, acting out of right principles." In the works of Choo-foo-tsze, section 49, page 53, we read that "the 體 t'he, substance or essential thing must first be established, and then the 用 yung, acting out thereof may come into operation." Ib. page 9. one asked "how it was, that in explaining the Great Extreme, that which moved was considered first, and that which was still came afterwards; which was to make the 用 yung, acting out, to be prior to the 體 t'he substance of things?" to which the philosopher replied, that speaking with regard to the Yin and Yang, then the 用 yung, acting out, is to be ascribed to the Yang, and the 體 t'he essence or substance, to the Yin; but their motions and restings never had any beginning, and thus we cannot speak of their being severally first or last: but if we were to speak of the very first en-

trance on being, then rest must have existed before motion, and the 體 t'he, substance of things before their operation: so also the Yin before the Yang." Ib. p. 10. "From the Great Extreme up to the production of all things, there was nothing but one principle of right or order, embracing the whole; it was not that this first existed, and then that; but altogether there was one great origin; from the 體 t'he, substance, things went on to be displayed in their acting out, and from the recondite they proceeded to the manifest." Ib. p. 11. "Motion is not the Great Extreme, but the moving is the 用 yung, acting out of the Great Extreme: rest is not the Great Extreme, but the resting is the 體 t'he, substance or essence of the Great Extreme."

Having gone through the above extracts, let us now take the passage from the Commentary on the Yih-king first referred to, and endeavour to ascertain the meaning of these two words, 體 t'he and 用 yung, occurring therein: the writer says that "帝 Te is the 體 t'he, substance, or origin of the 神 shin, spiritual energy, and that the 神 shin, spiritual energy is the acting out of 帝 Te; *therefore* he who rules and governs all things is 帝 Te, and that which is the most mysterious of all things is the 帝之神 Te che shin, spiritual energy of Te." Here it is evident that 帝 Te is the essence, substance, root or origin of 神 shin, and that 神 shin is the operation, acting out, and use of 帝 Te; because 體 t'he, is the real thing, which must first be established, and then the 用 yung, acting out may come into operation. The primary existence, and essential importance of the one, and the derived and secondary character of the other, could not be more strongly marked. Morrison, speaking of the words 體 th'e and 用 yung, says, that "the first denotes possessing capacity, and the latter exercising it:" if so, then Te is the person possessing the capacity, and Shin is merely the acting out or exercise of it. Te is therefore a being, and in the estimation of the Chinese the highest and greatest of beings; all things are said to proceed from him, and to be completed in him: while Shin, in the same connection, is described as a quality of Te, as belonging to him, and proceeding from him. That Shin is in other places to be regarded as a concrete, we do not deny, but it is evident that the concrete must be of the same character as the abstract, and if (as will appear from the above) Shin in the abstract means spiritual energy, then Shin in the concrete must be a spiritual

being; thus Te may be said to be a spiritual being, at the same time that he possesses a spiritual energy, in the same way that God is said to be a spirit, and yet to have a spirit: but when the peculiar acts of God are spoken of or the being is enquired after who performs such acts, we do not say that it is as a spirit that he performs those acts, nor that it is as a spirit that he exists while performing them; but in both cases we conceive that something higher is referred to, viz. God.

II. Te or Shang-te is said to be synonymous with 天 T'hëen Heaven.

The Chinese speak of Heaven as the "one great one," the fountain of being and the foundation of authority, producing, decreeing, bestowing and directing all things. We will here quote a few passages in proof of this. Kang-he says, that 天 T'hëen, Heaven means the apex, or topmost point, and that the being thus designated is the most high, who dwells above;" he says also "that the character 天 T'hëen, being formed from two others meaning severally — yih, one, and 大 tá, great, represents the one great one, he that dwells on high, and regulates all below, being the summit of all things." In the 四書典林 Szè shoo tëèn lin, Heaven is called the 大鈞 tá keun, great framer, and is said 造物猶陶之造瓦 tsaòu wŭh yew taou che tsaóu wà, to make things as the potter forms an earthen vessel. In the commentary on the 我將 Gnò-tsëang section of the Book of Odes it is said, that 萬物 wán wŭh, all things 本乎天 pùn hoó t'hëen, come originally from Heaven, and men come originally from their ancestors." In the Yih-king, Heaven is said to be the ancestor of all things. Heaven is called 高高在上 kaou kaou tsaé shàng, the highest that is above. The Chinese also speak of 天命 t'hëen míng, the decree of Heaven, 天意 t'hëen é, the will of Heaven, 天性 t'heen síng, the virtuous nature conferred by Heaven, 天道 t'heen taòu, the ways of Heaven, 天步 t'hëen poó, the steps of Heaven, or Providence; they say, 惟天爲大 wei t'heen weî tá, only Heaven is great; he who offends against Heaven has no other being to whom he can offer supplications; those who comply with Heaven are preserved, while those who oppose Heaven perish; Heaven sends down calamity; riches and poverty rest with Heaven; whether men are born to honour or disgrace all rests with Heaven; Heaven produced all things for the nourishment of mankind; when Heaven created mankind, it constituted princes and teachers, and directed them to assist the most High Ruler, in shewing loving-kindness to every re-

gion. "The glorious Heaven is called bright (or clearly discerning), it accompanies you wherever you go; the glorious Heaven is called luminous, it goes wherever you roam." (Morrison.) "Heaven surveys minutely mankind." "All stand in awe of Heaven's anger;" "the way of Heaven is to send blessings on the good and calamities on the vicious." In the Shoo-king, Book 3, sect. 2, we read that "Heaven has formed mankind with various passions, and also produced intelligent persons to regulate them." The opening sentence of the Chung-yung is "The decree of Heaven may be called nature;" upon which the Commentator remarks, "Heaven employed the 陰陽 yin yâng, superior and inferior principles of nature, together with the five elements, to transform and produce all things; the primordial substance was used to constitute their form, and the principle of order was attached to them, as it were by the command (of Heaven.)" Upon this comment, a writer remarks "that Heaven, in bringing the human race into existence, acted as the Court commanding the officers of Government it is just as if Heaven had 吩咐 fun foo, ordered the thing." The disciples of the sage, speaking of Confucius, said, "Heaven is about to use our master, as an alarum to the age;" while Confucius himself, when surrounded by the people of Kwang, said, "Unless it is Heaven's design that virtue's cause should perish, what can the people of Kwang do to me?" "He who knows me is Heaven." Morrison, in his Dictionary, Part 1. Vol. 1. page 705, says that Heaven must be considered as the unknown God of Confucius, and in page 675, he translates 天者 t'hëen chày, "O God!" Many other passages and phrases of the same import might be quoted, but this is the less necessary, because it is admitted on all hands that 天 T'hëen, Heaven, conveys to the Chinese mind the impression of the Supreme Power, or the Supreme Being, as far as they were acquainted with him. In this application of the word Heaven to the Supreme, the Chinese are not singular. It is used in the Sacred Scriptures by metonymy for the Divinity; thus in Dan. 4 : 26. "Thy kingdom shall be sure unto thee, after thou shalt have known that the Heavens do rule," compared with the preceding verse "the most High ruleth in the kingdom of men." See also verse 17. and 5 : 21. from which it will appear that the rule here spoken of is absolute and not delegated authority, and that by the Heavens are intended the most High God. In 2 Chron. 32 : 20, Hezekiah is said to have prayed and cried to Heaven, while in the corresponding passages, 2 Kings 19 : 15. and Isaiah 37 : 15. he is said to have prayed unto the Lord. Thus also

in the New Testament, Heaven is several times used for God: as in Luke 15: 18. "I have sinned against Heaven and before thee." Luke 20: 4. "The baptism of John, was it from Heaven, or of men?" (See also Matt. 21: 25. and Mark 11: 30. 31.) John 3: 27. "A man can receive nothing except it be given him from Heaven." Matt. 4: 17. "The kingdom of Heaven is at hand," is rendered in the parallel passage of Mark 1: 75. "The kingdom of God is at hand." So Matt. 19: 14. "Of such is the kingdom of Heaven," is in the parallel passage Mark 10: 14 "Of such is the kingdom of God." And in Matt. 19: 23. "the kingdom of Heaven," is in the next verse called the "kingdom of God." From a review of the above, Campbell has been led to consider *Ouranos* as used in the sense of God, and as synonymous with *Theos*. To the above, add the following passages from 1 Maccab. 3: 18. (Alexand.) "with Heaven it is all one to deliver with a great multitude, or with a small company." 19. "Strength cometh from Heaven." 60. "as the will is in Heaven, so let him do." Septuagint translators have rendered El (God) by *Ouranos*, in Isaiah 14. 13, shewing that they considered the one term as in some sense equivalent to the other. Buxtorf says, that among the Rabbinical and Talmudical writers the heavens are everywhere used for God: hence the expression, "from Heaven or of men, i. e. from God or of men." The phrase "dicare cœlo" is used by Pliny in the sense of dedicating to the Gods, and *commercia cœli* occurs in Ovid, in the sense of *commercia deorum*. The word *divum* is used by Virgil for the open air, the sky, and *sub diva*, for under heaven in the open air. The Jews, who were found at K'hae-fung-foo, by the Roman Catholic Missionaries, are said never to have pronounced the ineffable name of Jehovah, but to have said Etunoi instead; which, in writing Chinese, they expressed by 天 T'hëen, Heaven, after the manner of the Chinese. Gozani referred to this, in the controversy as to whether the Chinese adore the material heavens or the person who is their ruler, when they made use of this word. The Jesuits contending, that if Jews could conscientiously employ the word Heaven to denote God, that sufficiently indicates the sense in which the Gentile Chinese understood the term. In some incriptions in the Jewish synagogue at K'hae-fung-foo, in Chinese, 天 T'hëen is used for God. In modern language, as in the phrase "Heaven defend" and "Heaven protect" we see that the word Heaven is still used by metonymy for the Deity; and Webster gives as one of his definitions of the word Heaven, "the Supreme Power, the Sovereign of Heaven,

God." We have cited the preceding quotations from Scripture, and other sources, merely to shew, that the employment of the word Heaven in the sense of the Supreme Power is common to both western and eastern writers, and that it is no objection to a term intended to signify the Deity that it has been used interchangeably with the word Heaven. On the contrary, if it can be shewn that the people to whose language the term belongs, have been in the habit of using it interchangeably with Heaven, in the sense of the Supreme Power, it would only demonstrate that the people in question considered the term as adequately representing the Supreme. This will be found to be the case in Chinese, with regard to the word Te or Shin te, and the inference to be drawn from such an employment of it is, that the Chinese considered Te as meaning, in one of its senses, the Supreme Being, as far as they were acquainted with him.

In the 我將 Gnŏ tsëang section of the Book of Odes, Chuy-tsze remarks, that "all things come originally from Heaven," and a little further on, he says, that "all things get their forms completed from Te," shewing that he considered the two terms as applicable to the same being; but lest any mistake should occur on the subject, he adds, "Heaven is the same as Te;" while another commentator on this passage says, that "帝只是天天只是帝 Te chĭh shé t'hēen, t'hëen chĭh shé Te, Te means Heaven, and Heaven means Te."

In the 玄鳥 Heuen neaou section of the Book of Odes, speaking of Te directing Ching-t'hing to regulate the empire, a commentator says, that "the poet speaks of Heaven at the commencement of the ode, and here of Te, because Heaven is the same as Te, they are 互文 hoo wăn, interchangeable terms."

In the Shoo-king, book 4. section 6. the invariable principle is said to be the instruction sanctioned by Te, which the commentator calls the instruction of Heaven.

In the 4th book, 11th section, the predilections of the western inhabitants of China in favour of Wán-wang, are said to have been "heard by Shang-te, when Te approved, and Heaven commissioned Wăn-wang to make war on the Yin dynasty." In this passage the terms in question are used with reference to the same being.

In the 皇矣 Hwang é section of the Book of Odes, speaking of the majesty of Te looking down on this lower world, a commentator says, "How great is Heaven in the government of the world! the dignity of his approaches may be said to be resplendent and glorious. He searches through all quarters to find one that may tranquilize the people.

In the Chow-le, sect. 2. page 33, the king is said to have offered a great sacrifice to Shang-te, which the commentator says was the sacrifice presented to Heaven, and peculiar to Shang-te.

In the Shoo-king, book 3, section 11, speaking of Shang-te's being able to renew the virtues of the first ancestor, the commentator changes the phrase into Shang-t'hëen, High Heaven.

In the same work, 5th book, 3rd sect. where one sage is said to influence Imperial Heaven, and another to influence Shang-te, a commentator says, that "Imperial Heaven and Shang-te both refer to Heaven, and the difference is only in the variation of the expression 變其文耳 pëen kê wăn ûrh; the mode of expression is different, but the subject matter is the same."

In the same, book 1, sect. 2. treating of offering to Shang-te the sacrifice corresponding to Heaven, a commentator says, that the sacrifice to Heaven is the same as that offered to Shang-te.

In the same, book 3, sect. 2. one is said to have "transgressed by inventing a false decree of High Heaven, which Te considered as improper, and conferred the decree on another family." The paraphrast on this passage refers the decree of Heaven to Shang-te, and the disapprobation of Te to Heaven, shewing that he considered them as interchangeable terms.

In the same, book 3, sect. 3, the phrase 皇上帝 Hwang Shang-te occurs in the text, which a commentator explains by saying that Hwang means great, and Shang-te refers to Heaven. In the text, Hwang Shang-te is said to confer the perfect medium on mankind, which the commentator thus explains, "Heaven sends down its decree, and furnishes men with the principles of benevolence, rectitude, propriety, wisdom and truth; this is called a virtuous nature, following out which men pursue the right course."

In the same section, the writer talks of submitting himself to the inspection of Shang-te's mind, upon which Choo-foo-tszé has the following remark, "virtue and vice are all known to Heaven; it is as if a catalogue of all our faults were made out and reckoned up; when you do any thing good, it is present to the mind of Te, and when I do any thing bad it is also present to the mind of Te." The phrase "the mind of Shang-te" is explained by the commentator to mean the "mind of Heaven."

In the Le-ke, 7th vol. page 28, there is a reference to the blessing of Te, which the commentator calls the blessing of Heaven.

In the Shoo-king, Book 4, sect. 1, Woo-wang says, "Heaven in order to proect mankind has appointed princes and teachers, whose

duty is to assist Shang-te," which Morrison in his Dictionary, part 1, vol. 1. page, 866. renders the Most High Ruler.

In the 83rd section of the Collection of Imperial Odes, the poet says, that "sincere thoughts are to be ascribed to the virtuous nature bestowed on us by Te."

We have already seen from Kang-he, that Shang-te means Heaven. But it is not necessary to multiply proofs upon this point, as the fact has been admitted by those arguing on the opposite side of the question, and it has even been alledged a reason why Shang-te or Te should not be employed for God, because it is used synonymously with Heaven by Chinese writers, and as T'hëen (Heaven) would be inadmissible, therefore Te is inadmissible likewise. But it must be remembered that T'hëen is synonymous with Te in one sense, and not in all. In the sense in which T'hëen is used synonymously with Te, viz with reference to the Ruling Power above, the use of T'hëen is unobjectionable, because the Scriptures use the word Heaven for God with the same reference; but in the sense in which T'hëen is not synonymous with Te, viz. in the sense of the visble expanse over our heads, no one contends for the use of Te in the sense of T'hëen, and Te does not convey the same idea as T'hëen. It was no doubt because the Chinese felt that T'hëen was inadequate to express all that was meant when they intended the Supreme Power that they adopted the word Te, as more exact than its synonyme. To object therefore against Te, because it is in a certain sense synonymous with Heaven, is to object against a word of more definite signification when used in the stead of one of more general import, with which it is sometimes synonymous. The word "court" for instance is sometimes used for the person presiding in that court; and "government" is employed to designate the individual directing that government; but when we wish to be more particular in our expressions, we employ the term judge or ruler, to signify the person or individual alluded to; it would not be a sufficient objection however, against the latter terms that they had been used synonymously with the former, and as the other terms were inadequate to express the full idea, so were these also; but we should rather argue, that as the former terms where known to express authority and dignity, so these, which were employed to denote the person wielding such authority, and possessing such diginity were still more expressive of the authority and dignity alluded to, divested of the associations which characterized the others. But some may argue, that as Heaven in Chinese is commonly associated with earth, and as both are wor-

shipped with divine honours, therefore to use a term which is synonymous with one of them, would imply a tacit sanction of the dual system of the Chinese. To this it may be replied, however, that it is in this very particular, Te differs from T'hëen and is preferable to it; because Te is never considered as synonymous with heaven and earth together, but with heaven only; there is no reference to the dual system when Te is used.

Some have said, that as Te is synonymous with T'hëen, and as the Roman Catholics have abandoned the use of T'hëen, they should be sorry to see Protestants adopt it; but the bringing of T'hëen into general use, as a designation for the Supreme, is a very different thing from using Te as an appellative for God; and if the circumstance of the Roman Catholics having been driven partially to abandon T'hëen, were an argument against it, the same mode of reasoning would tell against Shin, for they have abandoned it altogether as an appellative for God.

A few words may be necessary here to meet the statements so frequently made, that Te or Shang-te merely means "the Supreme God of the Chinese, their chief God, one of the greatest of the Chinese Gods, the proper name of their principal idol," &c. To all this it will be sufficient to answer, that the Chinese represent the being referred to as, with respect to supreme authority and universal dominion, synonymous with Heaven: now Heaven is not supreme over one nation merely, but all nations, it overspreads the whole world, and is looked to with reverence by every one: therefore we conclude, that by Heaven is not meant the chief God of the Chinese, but the Supreme ruling power, known and acknowledged in China and everywhere else; the word being used in almost every nation by metonymy for God. Since Te then is synonymous with Heaven in this sense, it must be considered as a term in Chinese representing the Supreme Being, as far as that people were acquainted with him. That Te is not the proper name of an idol, or of the chief idol of the Chinese we shall shew in the sequel by pointing out its application to various inferior spiritual beings, worshipped by the Chinese, from which it appears to be the appellative for Divinities in general, and not the proper name of any individual God in particular.

The attempt has been made to shew that Te or Shang-te is the Zeus or Jupiter of the Greeks and Latins; but we think that it will be seen from the following considerations, that there is not much similarity traceable between them: of Zeus or Jupiter, the classical writers have invented a regular history, detailing his origin, pedigree, birth, edu-

cation and voluptuous indulgences and associations; not a feature of resemblance to which is ever indicated in Chinese classical books with respect to Te or Shang-te. In short the former was everything that a corrupt imagination could devise, while of the latter nothing is predicated but what is consistent with the purest system of natural religion. For the Jupiter of the Greeks and Latins we may find some counterpart in the Yŭh-hwang Shang-te of the Taouists, who was born at a certain period, who had a wife and children, and is frequently represented by images, as a monarch sitting on his throne, and holding his court in Heaven. But this is confessedly a very different being from the Te or Shang-te of the Confucian classics.

Another remark we may here make, with regard to Te, as synonymous with Heaven, in the sense of the Supreme, as far as the Chinese knew him, is that such a representation of Te shews that he is in fact a being, possessing power, and exercising dominion; and inasmuch as no one would understand the word Heaven, when applied to the Divinity, as merely descriptive of office, so no one would suppose that Te in the same sense, is a mere relative designation, but represents one who is in his own nature exalted above all.

Thus we find the term in question used interchangeably with Heaven, in the language of a people who look upon Heaven as the Supreme, proving thereby that they esteem the being designated by this term as in their view the Supreme, while they offer religious worship to other spiritual beings called Tes It will not be maintained that the same amount of proof can be brought in favour of Shin's meaning the Supreme God and inferior divinities, as can be adduced with respect to Te. The Greeks (as we have seen in the first part of this enquiry) had an idea of one being, called Theos, whom they considered the first origin and Supreme Ruler of all, while they applied the term to a variety of inferior divinities, thus constituting it an appellative for God; but the Chinese have no idea of one being called Shin, whom they look upon as Supreme, at the same time applying the term to a multitude of divinities. Thus they never speak of Shin as synonymous with Heaven, in the same way as they do of Te; nor do they call Shin and T'heen interchangeable terms. Kang-he does not say that Shin is one of the names of Heaven, nor that Shin under any modification is equivalent to Heaven. The Chinese do not say that Imperial Heaven and Shin, both refer to Heaven (the divinity); nor that they are convertible terms. The mind of Te and the mind of Heaven are alike; the same cannot be said of Shin; finally Te is said to be nothing more than T'heen,

and T'hëen than Te, which language is never employed with respect to Shin.

III. Te or Shang-te, is called the Lord and Governor of Heaven.

In the passage from the 4th sect. 5th chap. of the Book of Diagrams, already referred to, where the text speaks of Te causing things to issue forth in spring, the Commentator tells us, that Te is the Lord and Governor of Heaven.

In the Le-ke, vol. 3. page 57. the officers are directed to sigh and cry for rain to Te; who, the Commentator tells us, is the Lord and Governor of Heaven.

In the Ta-yay section of the Book of Odes, the Te spoken of in the text, is described by the Commentator as the Lord and Governor of Heaven.

In the Shoo-king, 5th book, 5th section, the Commentator says, "when reference is made to the protecting influence which overshadows mankind, the word Heaven is used, and when the reference is to the Lord of all, the word Te is employed."

In the Book of Odes, in the 汪月 Ching yuĕ section, a commentator remarks, that "speaking of the visible canopy over our head, we call it heaven but speaking of the Lord and Governor there, we call him Te."

In the Chow-le, vol. 3. page 1. the Commentator tells us, that "speaking of the form and and substance stretched over our heads, we call it heaven; but speaking of the Lord and Governor of the same, we call him Te."

So also in the Shoo-king, book 1. sect. 2. the same remark occurs. Likewise in book 3. sect. 2. the Commentor says, that "T'hëen is used with reference to the form and substance of the heavens, and Te with reference to the Lord and Governor thereof."

In the works of Choo-foo-tsze, sect. 12. page 12 one asked, in regard to the phrase, "offending against Heaven," whether Heaven in that passage meant the azure canopy of heaven, or the principle of order? to which Choo replied, "the substance or body is called heaven, and the Lord and Governor thereof is called Te; but you must not confound this being with him whom the Taouists call 三淸大帝 San ts'hing tá te, the thrice pure Great Te, whom they represent as enrobed in splendour, and enthroned in state," (i. e. you must not confound him with any symbolical representation, however glorious.)

In the 大雅 Ta-yay Canto of the Book of Odes, speaking of Wán-wang's shining brightly in the realms above, a commentator

says, "Heaven is exalted on high, and the 神 shin (spirit) of Wan-wang is also on high. Te is the Lord and Governor of Heaven and Wăn-wang's 神 shin (spirit) ascends and descends in the presence of Te shewing that where 天帝 T'hëen-te is, there Wăn-wang is also.

On the Chung-yung, page 14, a commentator remarks, "Shang-te is the Lord and Governor of Heaven, as the human mind is the lord and governor of the body." Again, in the Dictionary called, 諧聲品字箋 He-e shing p'hin tsze tsan, we read, 帝者天之宰也天之主宰曰帝身之主宰曰心 Te chay t'hëen che tsae yay; T'hëen che choo tsae yuĕ Te, shin che choo tsae yuĕ sin, "Te is the Governor of Heaven; the Lord and Governor of Heaven is called Te, as the lord and governor of the body is called the mind;" the same work says, "according to the Shoo-king, Heaven is without any private partialities, but favours the respectful; again, the decree of Heaven constituting any one emperor is hardly to be relied upon, because it is not invariably secured to one family. Further, on those who do good, Heaven sends down a hundred blessings, and on those who do evil, it sends down a hundred calamities; now if in the midst of all, there was only this undistinguishing principle of order, and breath of nature, revolving round and round; and if there were no such thing as a 至靈之眞宰 ché ling che chin tsae, perfectly spiritual divine Ruler,—then who is there to display these partialities and impartialities? and who is there respecting whom it can be said that his decree is hardly to be relied upon, and is not invariably secured to one family, while he sends down blessings or calamities upon people? Is it not he whom we call 皇皇之上帝 hwang hwang che Shang-te, the great and majestic Shang-te? But we people, living daily, under the Divine inspection, do not know how to cultivate our fear and caution, so as to dread the Majesty of Heaven; whilst we dare with our little cunning and selfish feelings, to contend against 天帝 te t'hëen, the Heaven of Te; are we not unreflecting in the extreme?"

A writer in the Chow-le has said, "when we wish to unite the idea of the Glorious Heavens, combining it with the notion of the Five Tes, and collect all together into one object of worship, whose throne is on high, and when we cannot otherwise find any single appellation for that being, we designate him by one term Shang-te."

The Taouists say, that Te is the Lord and Governor of Heaven. They also say, that Shang-te is the Lord and Governor of the three

powers of nature, (heaven, earth, and sea) managing the frame and axle of the universe. In the 神仙通鑑 Shin sëen t'hung këen, a fabulous work compiled by the adherents of the Taou sect, we have the following passage; the Great Shun, observing that the seven powers (viz. the sun moon, and five planets) were all equably arranged, knew that a celestial decree ordering this must exist somewhere; therefore when he took charge of the affairs of the empire, he sacrificed to heaven and earth, at the round hillock: on which occasion looking up, he thought within himself; in this azure expanse of heaven, where the original 氣 breath or spirit is thus bright and expansive, how is it possible that there can be no 主宰 choo chae, Ruler to govern all? He therefore thought upon an exalted designation for this being, and called him the Shang-te of the bright heavens, and the Great Te, the Lord of Heaven."

From the above we perceive that Te is not only considered by the Chinese as synonymous with Heaven, but as the Lord and Governor of the same: for they made a distinction between the body of heaven, and the Ruling Power on high: which latter is by the various sects called Te. Here we may observe, that Te must be an existence, a separate and independent being, or he could not be the Lord and Governor of Heaven. A nonentity, or a mere title could not be the ruler of anything, much less the ruler of all. If the Te who produced all things be also the governor of all things, in what capacity does he exist? If it be said, that he is a Shin; we grant it, in the sense of a spiritual and intelligent being. But there are other spiritual and intelligent beings in the universe, of whom both eastern and western writers speak; and it is not the peculiar property of a spirit either to produce or to govern the world. In Europe we never speak of a spirit as such making and ruling all things, neither do the Chinese talk of Shin's originally producing the myriad of things. We have never met with a single passage in which Shin is called the Lord and Governor of Heaven; if such can be found let it be pointed out: but if Shin meant God, in the same way that Theos and Deus mean God, and if it were in the sense of being a Shin that Te is said to be the Lord and Governor of Heaven, then Shin might justly and properly be called the Lord and Governor of Heaven, just as we have seen that Te is, but such an attribute is never ascribed to Shin, and we believe according to the genius of the Chinese language could not be. It is not therefore in his capacity as a Shin, spirit, that Te can be said to exist as Lord and Governor of Heaven, but in his capacity as Te that he so exists. We should

not say in English that God exists merely as a spirit, he is a spirit,* it is true, but he is much more than a mere spirit. So in Chinese Te may be said to be a Shin, but he possesses perfections of a higher character than are ascribed to a mere Shin or spirit, and therefore neither the word spirit nor Shin can fully and adequately express the existence of God or of Te, in English or Chinese. In English we should say, God exists as God; and so in Chinese we must say, that Te exists as Te; and further we cannot go, but by giving some of the other names by which God or Te is known. Kang-he says, that Te is the name of 天 t'hëen, the Divinity, as far as the Chinese were acquainted with the Divinity. We must acknowledge therefore that Te is the name of a being, and of the greatest of beings known to the Chinese; we shall soon shew that Te is the name of other beings in the invisible world, therefore it is the name of a class of beings, and the appellative for God.

* "As every rational and moral power is termed a spirit, so God is a spirit." Storr and Flatt.

ART. II *The fourteenth Report of the Ophthalmic Hospital, Canton, including the period from 1st July 1845, to 31st December, 1847.* By Rev. P. Parker M. D. &c. &c. &c.

A VARIETY of causes has conspired to render irregularity unavoidable in the period of publishing the reports of the Ophthalmic Hospital. A multiplicity of public duties, superadded to those performed in the institution, and a severe personal illness that at one time threatened to prove fatal, must be the apology of the author for the delay in issuing this Fourteenth Report. The aggregate number of patients admitted at the close of 1847 was 26,504 of which 8,247 have been received since the period of the last report. Of these as in former Reports, a selection of cases only is given. Some have been chosen, for their interest in a surgical point of view, others as illustrating different shades in the character of the Chinese. Some cases have occurred interesting in both these views, but especially as exhibiting the extreme degradation to which human nature may descend, of a character too revolting to be inserted in the report of a Benevolent institution, designed for the general reader.

No. 19,175. 11th November 1845. Urinary calculus, of the lithic acid formation. Yen Yang Kwan, aged 28, of the district of Pwan Yu had suffered for eighteen years from stone in the bladder. Having been under preparatory treatment for a few weeks, on the 11th November 1845 by the lateral operation the stone was extracted. It was of a watch-like form and measured, lacking one line, *seven inches* in circumference, its least diameter over an inch, and its greatest over two and a half inches. Weighing 2℥. 15. It was formed of concentric laminae about a line in thickness resembling coarse sand paper of a dull redish brown color. The stone was readily grasped by the forceps, but from its very great size required considerable force to extract it. The patient however sustained the operation with great fortitude. Very slight inflamation of the cyst followed the operation, and with this exception there was not an unfavorable symptom, though from the extent of the incision the wound was longer in healing than had been the case in some previous instances. In five weeks the patient was discharged perfectly well and remains so up to the present time. He frequently visits the hospital and never ceases to evince sincere gratitude for the blessing it has afforded him.

No 19,928. Urinary calculus of the triple phosphate formation. Luy Kwang-le aged 23 of Tsangching in this province entered the Hospital 20th October 1845 when he was put under treatment preparatory to an operation for stone, situated in the prostrate gland and neck of the bladder. Aware of the complicated nature of the case, on the 25th of November following, the operation was undertaken. The stone was reached with great facility, but found to be firmly adherent to the arch of the pubes. It was separated from its adhesion with the finger as far as that could reach, but the adhesion extending within the bladder, the attachment was completed by the probe end of a scope, in the process of which the calculus was turned end for end into the bladder where it was readily grasped by the forceps and extracted by its longitudinal diameter. On introducing the finger considerable portions of the calculus were found still adhering to the arch, and were gently detached one by one by the fingers. The stone was of kidney shape, *six inches* its longest circumference, and three and a half inches its least, its shortest diameter over an inch nad the longest two and a quarter inches, its surface glistening with numerous minute crystals. The operation was completed in forty minutes, at the close of which the pulse was 121 but in the course of three hours fell to 104. From

the detaching of the calculus from its adhesion, serious consequences were apprehended, and with a view to counteract inflamation, six grains of Calomel and fifteen of Rhubarb were administered in the evening, and a full dose of castor oil the next morning. The three following days the patient did remarkably well, the water soon came away pure, and strong hopes were excited that he would speedily recover, when on the fourth morning after the operation on visiting the hospital, I found, to my painful surprize, a copious deposite of the peculiar ropy mucus characteristic of cystitis. Calomel in repeated doses of from four to six grains was administered, till ptyalism was produced, when, incredible as it may apppear to the profession, the mucus deposite subsided almost as suddenly as it first occurred; and without any return of it the patient advanced regularly on to convalescence, and was discharged in a few weeks perfectly well, and subsequently became even robust!

Not so however, the following case.

No. 20,786. Urinary calculus and lithotomy. Leang Akae aged 51 of the district of Nauhae a butcher by trade, entered the Hospital 9th February 1846, afflicted with the above malady, and long protracted chronic cystitis producing great emaciation. A fatal termination, and that speedily, seemed inevitable, unless perchance prevented by an operation. The state of his case was distinctly explained to him and the bare possibility of the success of an operation He as well as his family chose it as a "*dernier resort.*" He was immediately put under treatment, but with no material improvement of his distressing symptoms.

On the 22d April 1846 in nine and a half minutes the stone was extracted by the lateral operation, weighing 2 ounces 1 drachm and 1 scruple.

It was of an oblong cylindrical shape 6 inches its greatest and $4\frac{3}{4}$ inches its smallest circumference, $2\frac{1}{2}$ inches its longest and $1\frac{1}{2}$ its shortest diameter. Apparently of the triple phosphate formation. The stone at several points appeared as if some erosive acid had been applied, excavating the surface and changing the color.

The operation was attended with copious venous hemorrhage. Physic's method was adopted to arrest it, the pledget of lint being saturated with the tincture of the muriate of iron. The pulse at the close of the operation was 88. Two hours after the urine ceased to flow through the canula and it became necessary to remove it and the surrounding lint. The hemorrhage was completely arrested, and the canula was returned, pulse 96. At 9 o'clock P. M. the pulse

was 88 and the patient having rejected a large quantity of rice taken in the morning, appeared quite comfortable. A powder containing two grains calomel, five of carbonate Sodae and ten of Rhubarb, was given.

April 23. 8 o'clock A. M. The patient had passed a comfortable night, pulse 90, urine flowed pure, no action of the bowels. At 12, M. pulse 88, medicine had operated freely, 8 o'clock P. M. pulse had risen to 100, and was intermittent. No thirst, but tongue apparently dry and of smooth redish appearance, a similar powder to that of the preceding night was given, together with mucilage of flax seed. The friends were apprized of the solicitude the change in his pulse and other symptoms had awakened.

The patient's thoughts were directed to heaven, kneeling down and praying with and for him. His wife was much affected;—performed the *kowtow*, exonerated the surgeon from all blame, and recalled to mind the statement of the case made before the operation. Other patients remarked upon the age of the sufferer, and the extreme emergency of his case.

April 23. A. M. Much better, no pain, no pus, the canula was removed. Pulse 100 but regular and patient breathed easily. Carbonate Sodae and Rhubarb powder repeated, and five grains of Pulr: Ipicac: Comp: ordered at bed time.

April 25. Patient very weak, pulse again intermittent and feeble, gradually declined during the day, and at 7 o'clock P. M. expired, as one falls sleep. The remains were conveyed to the cemetery in his native village the next day.

Scirrous Breast. Ho-she, aged 26, of the district of Shun Tih. This interesting lady had suffered for six years with scirrous affection of the right breast. When she entered the Hospital it measured two feet circumference. In an upright posture the huge mass extended down very nearly to the hip.

The palid expression of the patient bespoke very plainly how much she had suffered, and that left to itself the disease would soon terminate her life. The breast was traversed by large veins, the surface was quite red and of a glossy appearance and at several places softenings or abscesses were forming, but the glands of the axilla were not affected. After the usual preparatory constitutional treatment for a few weeks on the 4th November 1846, assisted by Dr. Ball and my pupils in the presence of several European and Chinese witnesses, the breast was successfully extirpated.

The gush of blood on making the incisions through the integument was unusually copious and before the gland was extirpated the patient began to faint, when, of course, the hemorrhage suddenly ceased, but on raising a window facing the north, admitting the north wind, and with the aid of spirits of Ammonia and other stimulants the patient soon rallied and the operation was completed in a few minutes. The breast weighed seven and a half catties, between 9 and 10 lbs.

The patient rested tolerably well the night following, and after the third or fourth day suffered very little. A small portion of the integument on the edge of the flap, sloughed, otherwise, not an unfavorable symptom attended the operation, which from the extent of the incisions was of more than ordinary interest. It was remarked by one of the gentlemen by-standers, that he had no conception that the human body could be so laid open with impunity. Her devoted mother and sister were present, and on seeing the poor sufferer as she fainted, all covered with her blood, they could not refrain from weeping. But their distress was soon displaced by their great joy on seeing the dear object of their painful solicitude dressed and comfortable in bed. The mother and two daughters were very amiable and comparatively intelligent. They were attentive listeners to the gospel as it was daily read and explained to them each evening and preached to them upon the sabbath, and before leaving the hospital they expressed their intellectual conviction of its excellence and truth.

The following account of the cause and origin of the affection was given by the friends of the patient.

"Going back to the origin of the scirrous breast of Ho-she, we find that in the 19th year of Taou-kwang, (1839) she gave birth to a daughter, and when only eight days old the infant was grievously afflict d with convulsions. Upon the 7th day of the 12th month of that year, the child died, and the same evening the infant (corpse) was placed outside the door in the street. The next day it resuscitated but died again the evening of the 8th. Early on the morning of the 9th it revived and the mother had no alternative but to nourish it at her breast; but at 8 oclock A. M. the infant again expired, while the nipple was still in the little creature's mouth. Hence there arose a kernel which daily increased in size, until on the 12th month of the 25th year of Taoukwang, strange to say, it attained the size of a *tow* (say a peck measure). From its origin to the present time is about six years. Now upon the 13th day of the 11th month of the 26th year of Taoukwang, it has been extirpated, weighing seven catties and a half, equal to 10 lbs."

Shortly after being discharged well from the hospital, her husband, who is a literary man, presented the subjoined expression of his sentiments.

Seang Kwo tsae ming Teen shea yang,
相 國 才 名 天 下 仰

All below the sky look up with admiration to the illustrious talents of the Minister of State.

Tsaou Taou Mean Show She Keen She·
操 刀 妙 手 世 間 稀

There are few in the world who can compare with him in the skillfulness of hand with which he grasps the knife.

My wife was grievously afflicted with a tumor of her breast, of seven years continuance which had attained the size of a *tow* (a peck measure) at which the distinguished physicians from north to south and from east to west folded their arms in despair and declined to treat it. When happening at the provincial city, I was informed of the distinguished physician whose skillful hand is like that of a god. I immediately repaired with my wife to the (hospital) to be treated. The Doctor's means of treatment are widely different from what are ordinarily found. He seized the knife and cut it off, weighing more than seven catties, and subsequently employed medicines, and in ten days this disease disappeared, as some thing that is lost you know not when.

When I went to make to him my acknowledgements, the Doctor would not receive the least trifle, his sole endeavour being to benefit mankind. Although there were anciently a Lew E and a Peen-tseŏ they certainly could not heal so expeditiously. I therefore record this with a special view to perpetuate the memory of this affair, and to cause men to come from the four points of the compass, to be healed, that is, that all may venerate his divine skill.

Presented for the kind inspection of H. E. Dr. Parker by his stupid young brother Kwei-Ho-Sang.

Scrolls presented Dr. Parker by an officer who had been successfully treated, for cataracts of both eyes.

Shih Ting Mwan Yen E Chay E
識 定 漫 言 醫 者 意

His knowledge is certain ; say not of him "to heal, then consider."

Ke Tsing Ying She Shing Urh Shin,
技 精 應 是 聖 而 神

Such is his excellent skill that he is by right a Sage, aye a divine person.

My eyes were grievously afflicted (with cataracts) several years and all my physicians were of no avail. In consequence of coming to the Provincial city the present autumn, I came to Dr. Parker's Hospital to be healed; he simply used a needle and punctured (the eyes) and in ten days clear sight was restored to them. By his excellent skill he obtained this speedy effect.

Among diseases there are none which the Doctor does not thoroughly understand. I remained under treatment for a month and more, during which time I witnessed unusually noxious diseases of extraordinary forms, such as I have never before seen in my life, but off hand, he healed them immediately. His Ophthalmic surgery is but a branch of his profession.

In the mid autumn of Ping Woo—43d year of the Cycle (Taou Kwang 11 m, 26th year, December 1846.) Chin Fuh-le records the above facts.

The following sentiments are respectfully presented to Dr. Parker, who practices the healing art upon an extensive scale.

Leang 良 *E,* 醫 *Poo* 普 *tse,* 濟

"An Excellent Physician, is a Public Benefactor."

The fame of Dr. Parker's beneficence to both Chinese and foreigners, extends to the four seas. His heart is established upon doing good and his silent meritorious deeds accumulate extensively. He declined not the voyage, but regardless of wind and waves, he passed over the vast oceans, myriads of *lee*, bearing his remedies with him, and came and alighted upon the Yuè Hae—the China Sea, (Canton), here to practice his profession upon a broad basis, and without distinction of rich and poor he receives no remuneration; his diagnosis and prescriptions, are divinely efficacious; with untiring assiduity throughout the whole year, summer and winter he desists not from labor. With uniform feelings of humanity he anxiously pores over the distresses and miseries of mankind: truly he is like a Poo Sa (term applied by Chinese to their idols), a saviour of the afflicted, a deliverer of the distressed. Putting forth his great compassion, his utmost aim is universally to deliver all men living, and to put off as a garment their sea of distress, that they may together return to the land of delight. Each time he issues notice of the period for admitting patients to the Hospital, not merely are there several hundred kinds of diseases that present themselves, but

of those who have been perfectly healed countless is the number of thousands and myriads of persons who have been bedewed by his favor, and those who are gratefully sensible of his beneficence are not the inhabitants of the one province of Canton alone, (but of the whole Empire).

My own eyes from the 12th year of Taoukwang (1832) had been affected with Cataracts, which every mode of treatment proved inadequate to remove; for six or seven years I had been unable to see sun moon or stars, and I knew that to the end of life I must remain a useless being! But fortunately in the year of Taoukwang, *Ting Yen,* 33rd year of the cycle, (1836) I heard Dr. Parker had come to Canton, and bearing my disease with me, I repaired to the Hospital and sought to be healed, and am now indebted to the wonderful skill and divine prescriptions of the Doctor, whose hand has "restored me from the winter of disease to the spring of health," so that in twice ten days the clear sight of my poor eyes has been perfectly restored. Truly, Hwa To has returned to the world,and that I now again behold the sun, and the sky, has been wholly conferred by (means) of Doctor Parker. I have received his great munificence, and mortified that there is no recompensing him, I write this scroll, and present it him, in order to perpetuate my grateful sense of his beneficence, and that it may not be forgotten, and, moreover, that all below the sky may know the great merits of the Physician, Benefactor of the age.

(Signed) Wang Lee-E,
Secretary to the Commissioner of Finance.

Tumor of the upper lip. This patient between 40 and 50 years of age had a tumor apparently of a glandular structure originating from the centre of the upper lip, projecting an inch over the under one, giving him a most hideous appearance. Two incisions forming an inverted V were made, and the tumor carefully dissected from the surrounding parts to which it firmly adhered.

The labial arteries were secured by ligature and the wound united by the twisted suture as in hare lip operation. Union, chiefly by first intention, took place, and the form of the lip was preserved, and in about ten days, the patient was discharged quite well and restored to his natural appearance.

No. 20,526. *Both feet cut off at the ankle by high way robbers.* Keu yew, aged 31 of Shih-pe, a grocer, was going to the city to make some purchases, having with him $11 in silver, when he was overtaken by robbers and robbed. In order to have time to make

their escape before he should return and report them, they first gagged him, and then most barbarously disarticulated both feet at the ankle joint, with a common knife. In this mutilated and helpless condition, he was found by persons passing by, who conveyed him home. He was subsequently brought to the hospital. That he had not died from the hemorrhage is most remarkable. He remained some weeks at the hospital where the stumps were daily dressed, but before the wounds, which were in a healthy condition were completely healed, he preferred to take a supply of the necessary dressings and to return to his friends.

No. 25,296. *Both ears cut off by a high-way robber.* Tseay She aged 46 of the District of Nanhae, who obtains her livelihood by mending and selling old clothes, on the 18th August 1847—came to the hospital having both ears cut off, one close to the head, the other within about a quarter of an inch. She represented that a week before as she was going out early in the morning to sell some old clothes, she was passed by a man who attempted to snatch them from her, but as she held fast, he seized and cut off her ears, and thus compelling her to let go her hold, he obtained his booty.

On mentioning the case to an intelligent Chinese he smiled, and assigned as a more probable fact, that the woman herself was the criminal. That having been often detected, and reprimanded, yet continuing incorrigible in her thievish propensity, the severer correction of cutting off her ears had been resorted to by the magistrates.

She desired medicines to cause new ears to grow out, and seemed disappointed when told that to heal the wounds was the most that could be done for her.

No. 23,944. 8th March 1847. *Loss of both feet at the ankle, from compression.* Lúh Akwang an interesting little girl of Honan, 7 years of age. On the 9th Feb. agreeably to a custom that has prevailed in China for thousands of years, the bandages were applied "a lá mode," to her feet, occasioning her excessive sufferings, which after the lapse of a fortnight became insupportable, and the parents were reluctantly compelled to remove the bandages, when, as the father represented, the toes were found discolored. Gangrene had commenced, and when she was brought to the Hospital on the 8th March it had extended to the whole foot. The line of demarkation formed at the ankles, and both feet were perfectly black, shriveled and dry, and nearly ready to drop off at the ankle joint. The left foot separated in a few days after, and within about ten days, the right also, leaving the stumps

healthy, the granulation rapidly covering the bone and new skin forming at the edges. The friends preferring it, notwithstanding advice to the contrary, they were furnished with the necessary dressings, and the child treated at home, being brought occasionally to the Hospital. The last time she was seen, the right stump had nearly healed over, the other was less advanced in the healing process. Since the occurrence of this case, I have heard, on good authority, of several others similar, a painful comment upon the cruelty of this custom to which millions in China have been subject during many centuries past. The origin of this practice has been ascribed to 妲己 Tan ke, an infamous Empress B. C. 1100, who was born with club feet. She is represented as having great influence over the Emperor, whom she induced to issue an Imperial Edict, adopting her feet as the model of beauty, and requiring the compression of the infant females' feet so as to conform to the Imperial model. This account is necessarily traditionary as it dates from a period long prior to the universal destruction of Chinese books in the Tsin Dynasty, B. C. 300. Had the custom been introduced 200 years since by the conquering Tartars, as some European writers have stated, it must have been so recorded in existing history.

Another account furnished by an intelligent Chinese is as follows. "The compressing of the feet of female children, tradition says commenced under the Emperor Yangte, of the Suy Dynasty, A. D. 605, who ordered his concubine Pwan to bandage her feet, and in the sole of her shoe there was placed a stamp of the Lotus flower, with aromatics deposited within it, so that at each step she took there was left upon the ground the print of the Lotus flower; hence the saying that her steps produced the golden Lotus, and to the present day men compliment little girls with small compressed feet, by designating them the golden Lotus."

The fact that none of the Chinese classics allude to the subject is presumptive evidence, that the practice did *not* exist so early as the days of Confucius. During some of the successive dynasties the practice has been partially suspended, as under the Ming Dynasty, they were comparatively few, but it is very general among all, except the Tartars, in the present reign.

Operations performed on patients under the influence of Sulphuric Ether.

On hearing of the success of this new application of Sulphuric Ether, with such an apparatus as the Chinese were able to make, kindly furnished by a friend, it was administered to a Chinese of about thirty-

five years of age, who had a Steatomatous tumor upon his right arm, situated just over the biceps muscle, and about fourteen inches circumference. After inhaling the vapor three minutes, though able to return an intelligent answer to questions put to him, the tumor was quickly extirpated without sensibility either to the *knife* in making the incisions and dissection, or the *needle* in applying the sutures. The usual change was produced upon the pulse, first quickening it, from 75 to 100 and subsequently depressing it below the standard of health. There was less hemorrhage than ordinarily might be expected, and a manifest change in the color of the blood. The brachial vein which was exposed for several inches appeared as if injected with bluish ink, and the blood from the wound was very dark. The patient declared that though he knew that the operation was being performed, he was scarcely sensible to the presence of the knife or needle. The same afternoon, the tumor was extirpated, which weighed about a pound, he walked about the room, and as if nothing had happened. He slept quietly the following night. The wound healed by the first intention, not a teaspoonful of pus forming during the healing process, and in one week, simply required a few strips of adhesive plaster, and he was shortly after discharged, in the same good health in which he entered the Hospital.

No. 25,114. July 15th 1847. *Moluscus.* Leangshe, aged forty, of the district of Nan-Hae, was affected with moluscus scattered over the person and face, most of them did not exceed the size of hazel-nuts, but on the left hip, one had attained a third the size of her head, hanging pendulous like a gourd. On administering the ether, first coughing, then nausea, and retching were produced, and the patient declined, after persevering for two or three minutes, to inhale more, and requested the operation to be performed, which she bore with fortitude. The insensibility was slight if any. There was no artery that required a ligature. The patient readily and perfectly recovered.

Through the politeness of D. N. Spooner Esq. one of the Vice Presidents of the "medical missionary Society in China" I received from Boston the apparatus of Dr. C. Jackson, the *author* of this discovery, and a good supply of sulphuric Ether, with a letter from the latter gentleman explaining particularly his mode of procedure.

No. 25,870. October 4th 1847. I selected for its first trial a Chinese, a robust farmer, forty-nine years old, of the district of Heŏ Shan, who had a steatomatous tumor, situated in the right axilla but distinct from the glands and nearly the size of his head. He was placed upon the operation table, in a sitting posture, ready to

be laid down. He was then directed to inhale deliberately with full inspirations the Ether from Dr. Jackson's apparatus. I had hold of the right arm with one hand and the other behind him, ready to lay him gently down. In forty-three seconds, the muscles of his arm suddenly relaxed and he ceased simultaneously to inhale the ether, and in a state of insensibility he was laid back upon the table his head being still elevated His pulse was quickened, and the eyes assumed a dull and vacant appearance.

The tumor was then extirpated by Kwan-Taou, my Senior pupil, and three arteries tied, in four minutes. There was not the slightest apparent consciousness during this part of the operation. As there was considerable oozing of blood, cold water was applied, and the wound exposed to the atmosphere for eight or ten minutes, before proceeding to apply sutures. By this time the effects of the ether upon the system had begun to subside, and the patient gave signs of sensibility to the prick of the needle, particularly in the parts nearest to the axilla, and after the wound was dressed and the patient placed in bed, he complained of the tightness of the sutures, but had no recollection of the incisions during the operation.

Symblephoron. The same afternoon the Ether was administered to a man whose left eye had been closed for 15 years; the cillia were entirely obliterated and the tarsi firmly united except at the inner canthus, where there was a space large enough to admit a probe. The patient was very much exhilarated by the ether, and exceedingly amused the Chinese present by his facetious remarks. As the operation was simple enough, it was proceeded with, the patient talking during it, and on separating the lids with a scalpel guided by the probe, the eye was found perfect beneath.

The next day he desired the ether repeated for the pleasure it gave, and represented the operation of the preceding day as a pleasurable dream.

Many more cases might be given did leisure permit. The principal part of the cases inserted in the table of diseases as gun shot wounds, are instances in which the hand, a part or the whole of it, had been blown off by the bursting of the gun, requiring amputation. In one case the hand was amputated through the metacarpal bones, others were amputated at the forearm, and all recovered; one whose arm was taken off at the middle of the humerus died three weeks after the operation from tetanus. Some six and thirty hours had elapsed from the time of his being brought to the Hospital, to the time of the accident. He had suffered from great loss of blood, was extremely weak, and the injury to the arm extensive. For the first few days he seemed to be doing tolerably well, when intermittent fever supet-

vened, and he finally died of lockjaw. As in former years officers of government, or members of their families, have been inmates of the hospital for weeks. By the Table of diseases is shewn, that among Ophthalmic affections, Entropia, (762 cases), Lippitudo, (300), Acute Ophthalmia (365), Chronic Ophthalmia, (1633), Pterygia, (456), Nebulae, (941), Cataracts, (329), and Amaurosis, (136), have been the most numerous.

Among general diseases, Ascites, (240), Ovarian disease, (12), Abdominal tumors, (21), Sarcomatous tumors, (51), Glandular tumors, (50), Enlargement of Spleen, (46), Urinary calculus, (31), Hydrocele, (32), Rheumatism, (146), Ulcers, (146), and Scrofula, (204), have been of the most frequent occurrence. Scrofula in its most hideous forms is constantly presenting itself. The glands of the face and throat are *often* so enlarged as to impede the motion of the jaw, rendering deglutition difficult, till at length the disease terminates in death. Morbus coxalgia, (12), and curvature of the spine, (12), hold a prominent place among osseous diseases.

A case of Dypsuria has presented itself in which the patient drank 25lbs. of fluid *per diem*, and voided an equal quantity. Several distressing instances of long protracted retention of urine, have occurred, one was of three days continuance and was readily relieved by the catheter abstracting over half a gallon of water.

Although the cases reported might be greatly multiplied, the selection made, taken in connection with previous reports, will suffice to illustrate the character and importance of this two-fold Benevolent Institution.

Four Pupils are still under instruction, one of them is the son of a pious father, whose desire is that he may become a Christian and a preacher of the gospel. Kwán Taou the senior pupil and whose proficiency has frequently been alluded to in the reports, is now able to render important assistance in the duties and *labors* of the Hospital.

It is due to Yoong Howkwa to note, that the gratuitous lease of the building occupied as the Hospital, granted by his aged and distinguished father, has been, and still is, continued by his estimable son.

That which will most interest the friends and supporters of the "Medical Missionary Society in China," both here and abroad will be found in the subjoined appendix

LIST OF DISEASES.

Diseases of the eyes,		Epiphora	5
Granulations	37	Choroiditis	3
Entropia	762	Fungus haematodes	3
Ectropia	5	Loss of one eye	178
Trichiasis	14	Loss of both eyes	134
Ptosis	1	Staphyloma cornea	120
Lippitudo	300	Staphyloma iridis	21
Symblepharon	3	Staphyloma sclerotica	2
Xeroma	6	Iritis chronic	19
Quivering eye-lids	3	Onyx	7
Cancer of eye-lids	1	*Diseases of the ear.*	
Excrescence of eye-lids	3	Deafness	78
Tumor of the lids	4	Otorrhœa	14
Tumor of the orbit	1	Deaf dumbness	7
Mucocele	19	Rent ear	10
Fistulae lacrymalis	4	Ulcer of the ear	1
Disease of caruncula lacrymalis	1	Imperforate foramen	1
Encanthis	5	Polypus of the ear	1
Ophthalmia acute	365	*Diseases of the face and throat.*	
Ophthalmia chronic	1,633	Choriza	1
Ophthalmia strumous	20	Cynanchia	1
Ophthalmia purulent	45	Laryngitis	1
Ophthalmia variola	6	Tonsilities	1
Ophthalmia Rheumatic	7	Ulcer of the fauces	1
Ophthalmitis	16	Ranulae	5
Exophthalmia	4	Aphtha	2
Pterygia	456	Salivary fistulae	14
Maculae	2	Partial closure of anterior nares from small-pox	2
Nebulae	941	Fistula of the trachae	1
Leucoma	7	*Diseases of organs of circulation.*	
Cornitis	8	Nevae maternae	6
Ulcer of cornea	24	Bronchitis chronic	53
Conical cornea	2	Asthma	7
Synechia anterior	9	Phthisis pulmonalis	4
Synechia posterior	10	Haemoptisis	12
Cataracts	329	*Diseases of the abdominal organs.*	
Glaucoma	15	Gastritis	9
Myosis	45	Gastrodynia	14
Muscae volitantes	3	Diarrhea chronic	1
Amaurosis partial	19	Constipation	5
Amaurosis complete	136	Fistulae in ano	20
Strabismus	5	Prolapsus ani	2
Crupsia	1	Hemorrhoids	2

Dysentery	5
Dyspepsia	21
Ascites	210
Anasarca	33
Ovarian disease	12
Marasmus	12
Worms	39
Abscess of liver	2
Hepatitis	10
Enlargement of liver	2
Enlargement of spleen	46
Icterus	26
Hernia inguinal	16
Hernia ventral	1
Splenitis	1
Diseases of genital organs.	
Amenorrhea	1
Chlorosis	2
Stricture urethrae	3
Fistulae urethrae	
Cancer penis	2
Phymosis	20
Gravel	2
Urinary Calculus	31
Hydrocele	32
Impotency	2
Dysmenorrhea	5
Fungus of the testicle	1
Scirrous testicle	1
Leuchorrhea	2
Gonorrhea	5
Diseases of the nervous system.	
Paralysis	8
Hemiphlegia	4
Neuralgia	7
Epilepsy	6
Hydrocephalus	5
Cephalgy	18
Cutaneous diseases.	
Veruccae	4
Lepra	8
Acne	3
Tinea capitis	5
Tetter	7
Scabies	38
Porrigo	1
Psoriasis	11
Impetigo	10
Lichen circinatus	38
Elephantiasis	12
Elephantiasis of the scrotum	2
Keloids	6
Various	22
Varioloid	1
Calcarious deposit of joints	1
Diseases, constitutional.	
Rheumatism	146
Arthritis	10
Fever intermittent	10
Opium mania	14
Gangrene	2
Abscesses	82
Carbuncle	9
Erysipelas	1
Ulcers	146
Scrofula	105
Goitre	14
Diseases of the osseous system.	
Morbus coxalgia	12
Caries of os frontis	1
Caries of os	
Caries of tibia	2
Caries of ulna	1
Caries of lower jaw	5
Necrosis	1
Spira bifidis	1
Disease of antrum maxillary	3
Curvature of the spine	12
Exostosis of the femur	1
Dislocation ot the femur	1
Dislocation of radius and ulna	3
Disease of mastoid process	1
Periostitis	3
Burns	3
Paranychia	5
Anchylosis of elbow	1
Preternatural and diseased growths.	
Nasal polypus	19
Tumors steatomatus	10
Tumors erectile	2
Tumors sarcomatous	44
Tumors glandular	50
Tumors fungoid	7
Tumors abdominal	21
Tumors encysted	18
Carcinoma of breast	3

Carcinoma of the face	2	Wound incised	1
Scirrous breast	19	Wound gun shot	12
Scirrus uteri	1	Epulis	3
Imperforate anus	1	Fungus haematodes	8
Closed anterior nares (small pox)	1	Hare lip	22
Lipoma	2	Needle extracted from the	1
Abscess of the breast	1	Bite of a venomous serpent	1
Injuries	11		

APPENDIX.

With few exceptions, when personal indisposition or political and popular disturbances have prevented, the Gospel has been proclaimed at the Hospital every Sabbath. Previous to the closing up of the Street upon which it is situated, in June last, the average attendance was from 75 to 100. Since then it has not averaged more than 30, yet sometimes amounting to 60 and upwards. In addition to the religious services of the Sabbath, since August last Leang Afa, the Chinese Evangelist has attended every Monday, the day for admitting new patients, and follows the writer in a brief address, to the assembled crowd, of both sexes, and all classes, before they ascend to the hall above, explaining to them the order to be observed in the institution and in registering their cases &c, and then stating to them, that the healing of their physical maladies, gratuitous and important as it is, holds but a secondary place, that the paramount object is to convey to them a knowledge of the Gospel, and its infinite blessings. One of the Gospels, or a Christian tract, (with a form of prayer, prefaced with pertinent observations by the Evangelist on the nature and object of prayer), are presented to each, and then they are admitted to the hall where they are registered and prescribed for.

It is difficult to convey to the reader of this report in England and America a precise idea of the religious exercise upon the Sabbath.

How different from the house of God in a Christian land! There the worshipers assemble, with a large amount of Christian knowledge, which they have acquired, in their own language, from childhood up. They enter the consecrated temple with hallowed associations. All in chaste attire at the sound of the church going bell, repair to the sacred place. Their silence and decorum bespeak their sensibility to the invisible presence. Not so here. Some from previous knowledge that it is the Christian day of worship, come for the specific object of hearing the new doctrines, but the principal part of the audience from Sabbath to Sabbath is gathered by the stranger going into the street and though he does not "compel them to come in," yet with

his hands full of books, he beckons to the busy throng—(who know no distinction of the Sabbath from other days)—they approach. "These are sacred books," he observes, and this the "day of worship". They are invited to the Hospital to attend the explanation of the doctrines they contain. Some receive the book and pursue their way. Others accept the invitation, and singly or in groups enter the building; others still hesitate but assured that no money is required, venture in from curiosity perhaps. Thus the audience is assembled, the aged and the young, the rich and the poor, the laborer, mechanic, and merchant, the scholar and the officer of government. They are requested to be seated. As it respects Christianity their minds are a blank. A chapter or a portion of one, from the New Testament is read. Their attention is now to be fixed. Prejudices are to be removed, and their interest aroused. First they are supposed to say "this is a foreign religion, and does not concern the Chinese." No, it is replied, this religion did not originate in England or America. It is from Heaven, and was first published in an ancient kingdom called Judea. All the nations below the sky constitute but one family, all have one Father in heaven, (the stranger tells them they are his brethren and sisters and he their brother), and this religion is designed for all, irrespective of color, language or country.

Other prominent truths insisted upon, are that all have sinned, and that Christ is the only Savior: all desire to be happy; there are but two classes of men, the righteous and the wicked; death and immortality; there is a heaven of purity and bliss, and a world of endless misery; the Emperor if not a Christian cannot enter the former, while the beggar if he is, certainly will. As the audience is constantly changing, and more or less of the hearers each Sabbath are listening for the first time to the sound of the Gospel, the same or a similar exordium is generally required, before entering upon the exposition of the chapter that has been read.

The writer has often been impressed with the proof of the divinity of the gospel, by the attention and solemnity it frequently awakens at its first announcement. No other system of religion, could so engage the attention of those who listen to it for the first time, yet, instances are not of unfrequent occurrence when he is reminded of the observation of Brainerd, that the Indians, while he was endeavoring to fix their attention on divine things would perhaps be examining the buttons or his clothes,—by the listlessness or indifference of some of the Chinese.

The Chinese readily apprehend the force of an apt comparison.

To win their confidence and to shew the disinterestedness of the Missionary, he may say to them: Suppose a tree that never bears fruit; doubt may exist of its character; on the other hand if there be one whose rich and mellow fruit, they have plucked and enjoyed year after year, they are not in doubt of its class. In application, they are told that a stranger from a foreign land appeared among them; a Hospital had been opened and during twelve years and more, tens of thousands sick of a great variety of diseases had experienced its benefit: by the gracious aid of the Savior sight had been restored to the blind; the aneurism threatening speedy death had been healed; limbs had been amputated; the enormous tumor had been extirpated; the torturing stone extracted; whole nights without sleep had been spent in watching the patients; he asks not and receives not, their money. His object is to do them present good, and to point them to eternal happiness. The interrogations are then made. Can you trust him? Will he deceive or mislead you? when many responses answer affirmatively to the one and negatively to the other.

It is often affecting to see the poor, aged, and infirm, whom no earthly power can long continue on earth, listen with breathless interest to the stranger, as he tells them of a world where youth will be perpetual, sickness and death unknown, and no immortal desire remain unsatisfied. *That this is all due to the Savior.* That had there been no sin and no Redeemer they had never seen the foreigner's face or heard his voice. In attacking their idolatry, we demonstrate its absurdity, and say to them, were it of any utility and not sinful, we would fall down with them before their idols of wood, stone and clay. But their eyes cannot see, their ears cannot hear, their hands cannot handle, nor their feet walk; not so the Creator of all things, who "gives us fruitful seasons filling every heart with joy and gladness", and by his only Son redeemed us, and by his Holy Spirit can sanctify and fit us for the holiness of heaven. And for their encouragement they are told that other nations previous to the publication of the gospel were also idolaters, but have now put away their idols, and worship the only true God; that the greatest and most learned and enlightened nations have embraced the Christian religion, and assure them, that as God is omnipotent and faithful to his promise, at some future day *China* will also put away her innumerable false deities. He thus urges them to the immediate examination and acceptance of the new religion, which of all the systems of faith that men have embraced is the only true one and the only one, commensurate with the wants of immortal men.

ART. III *Particulars of a murderous attack made on a party of English Missionaries, while on a visit to the city of Tsing-pú. Wednesday, March 8th*, 1848. Communicated for the Chinese Repository.

FOR the documents which follow we are indebted to the kindness of Dr. Lockhart: the party consisted of Dr. L., the Rev. Dr. Medhurst, and the Rev. W. Muirhead. The city of *Tsingpú* is situated due west from Shánghái about thirty English miles; it is the chief city of the district, *Tsingpú hien*, 青浦縣, and belongs to the department *Sungkiáng fú*, and is situated some ten or fifteen miles north of the city Sungkiáng. Regarding the Shántung navigators we have various accounts of their numbers, &c., but all concur in giving them a most desperate character. A part of the emperor's grain is to be carried this year in sea-going junks, around the Promontory of Shántung; consequently those men who navigate the canal junks, to the number of 15,000, more or less—all from Shántung—have been thrown out of employment, and are now adrift, prowling about like savage blood-hounds. They are in the north, what the Canton and Fuhkien pirates are at the south. These were the "navigators," who made the murderous attack, described in the three papers which follow.

No. 1.

Statement of Dr. Medhurst.

On Wednesday, the 8th of March, a party of missionaries, consisting of Messrs. Medhurst, Lockhart, and Muirhead, went on a journey to *Tsing-pú*, about 90 *li* from Shánghái, for the purpose of distributing tracts. Messrs. Muirhead and Lockhart had visited that city several times previously, and it being within the distance that could be reached, and the return to Shánghái effected, in twenty-four hours, it was considered within the limits assigned by the Consular Regulations.

On their arrival at the city, they proceeded, as their custom was, to distribute tracts, which is generally done from house to house among those persons who appear able to read. While thus engaged, a number of Shántung men, who navigate the grain junks, belonging to Tsing-pú, came behind the missionaries, pushing and striving to get a larger number of the books than would fall to their share, and also throwing stones. In order to prevent any disturbance o

interruption, Mr Lockhart proposed to the other two, to go forward a few paces, and distribute the tracts generally to the shop keepers, while he kept the crowd from pressing forward so as to incommode them. In order to effect this, he had to stretch out both his hands, which (with a walking stick he held in one hand) reached right across the street. In this manner he moved forward, with his back to the people, and his face towards the other missionaries and succeeded in keeping back all but a few boys, who crept underneath and passed him.

One of the men, not satisfied with this restriction, endeavored to push by, and through inadvertence on the part of Mr. Lockhart (for he could not see behind him) received a slight blow on the face. Upon this the other navigators of the grain junks began to make a noise, and throw more stones, threatening further mischief.

Mr. Medhurst then turned round, and, facing the mob, asked them what they meant by making such a disturbance, desiring to be informed who the ringleaders were, that they might be sent to the magistrate. Upon this the whole multitude became still, and moving to each side of the street left a free passage for the missionaries to go back the way by which they came.

Several other streets of the city were then traversed in quietness, and a sufficient number of books having been distributed, the missionaries passed out at the east gate, on their return home. They had not got above a half a mile from the city, however, before they heard a number of people hooting after them and threatening to beat them.

On coming up, it appeared that the party consisted of a fresh set of men from the grain junks who had not been seen in the city, and who had probably become excited and inflamed by overstrained reports of what had taken place; these came on with the most infuriated looks and gestures, and armed with poles, bars, swords and other weapons; among the rest was one with a heavy iron chain, apparently the ringleader, who immediately stripped off his upper garments, in order to enable him to act the more freely, and who was brandishing his chain ready to beat the objects of his fury.

The missionaries then began to talk quietly with the men, and asked them what they wanted; when, without further parley, each of them was attacked in a most furious manner by the men just referred to.

Finding it impossible to make head against such numbers thus armed, Messrs. Medhurst and Muirhead, being free from their grasp, ran for their lives.

Mr. Lockhart, however, it was soon found, was not with them, and the two, above named, returned to endeavor to rescue their companion.

In the meantime the mob had thrown Mr. Lockhart on the ground, and were beating him with the heavy chain above described, the blows of which were heard at some distance. Happily Mr. Lockhart was enabled to get again upon his legs, and joining his companions, they all ran as fast as they could with the mob after them.

The chase was continued for more than a mile, in the direction of the boat, which had been left five miles from the city, that the boatmen might take rest while the missionaries went to the city and returned.

Being unable to run any further, the missionaries were overtaken by their pursuers, who now came on with redoubled fury, and increasing numbers, cutting off all chance of retreat, and surrounding the victims of their attack.

Here another attempt was made to reason, but in vain. The pursuers approached nearer and nearer, with long poles, heavy hoes, having teeth like rakes, and murderous weapons in abundance.

Whilst warding off the blows from one of these as well as he could, Mr. Medhurst was struck from behind on the crown of the head with the back of one of the above named heavy hoes, (the iron part of which weighs generally six pounds). The blow immediately stunned him, and he fell flat on the ground. The assailants then came up and struck him a number of times with clubs while lying on his face; among the rest one gave him a severe blow with a blunt sword on the side of the knee. The other missionaries were equally ill treated, Mr Muirhead being so much beaten about the legs that he was scarcely able to walk, and Mr. Lockhart received a severe wound on the back of the neck that bled profusely.

After having beaten them until all power of resistance was subdued the marauders proceeded to plunder them of their watches, spectacles, caps and clothes, with whatever else they could lay their hands on. This shows that the main object of the attack was to disable the missionaries so that they could not resist, and then rob them.

It was a great mercy, however, that they were not murdered in the process, as any one of the blows, so profusely dealt out, was sufficient, if rightly directed, to have caused death.

After the missionaries were pillaged they were forced to proceed

back towards the city; and when the least unwillingness was manifested, fresh blows were dealt out.

Messrs. Medhurst and Lockhart, being acquainted with the language, endeavored as they were led along to remonstrate with their captors and sought to move them by appealing to their feelings or sense of justice, but got only blows in return. On seeing any respectable looking people by the road side—if the missionaries appealed to them for help, they got additional blows, and if any strangers approached too near, they received blows also.

In the mean time the men urged the Missionaries along, declaring that they would convey them aboard the grain junks, and not let them go without the payment of 5,000 dollars a head.

The man that held Mr. Lockhart was somewhat softened when he heard that he was a surgeon, and had previously healed gratuitously several of the grain junk men in Shánghái. The others also, as they approached nearer the city, became less ferocious, and gradually the party was joined by others of a different class, who though they kept fast hold of the Missionaries did not ill-use them.

It was supposed that some of these were from the magistrate's office. When within sight of the city the escort came to a halt; the one party wishing to detain the missionaries there, or carry them off in a different direction, while the other pressed them to go into the city. The latter party prevailed; on arriving at the gate of the city, several respectable people came out, and endeavored to assure the missionaries, of their safety, and persuade them to go to the office for protection; indeed throughout the whole affair the inhabitants of the place manifested the utmost sympathy with them, and sorrow at what had occurred; and though the square before the office was filled with people, not one of them showed the least disposition to insult or injure them.

By the time the escort reached the city gates, the grain junk men had one by one slunk away, and the Missionaries were left entirely in the hands of the office servants. These conducted them to the magistrate, who soon appeared, invited them into the visitor apartment, and after asking them to sit down, inquired into the affair. Being informed of the circumstances from beginning to end, he promised that the stolen articles should be returned, and that the men who committed the outrage should be punished.

Having then provided chairs and boats to convey the Missionaries back to their own boat, he dispatched two military and two civil officers to escort and protect them from further harm. In this way

they reached their boat, and finally their homes in safety, thankful for the preservation of their lives, but smarting severely under the wounds and bruises they had received.

No. 2.

Additional statement by Dr. Lockhart.

At the bridge in front of the small temple, where the assault began, I asked the men what they wanted; they said we had killed a man in the city and they would now kill us; they then attacked me and beat me violently with a heavy iron chain, and finally threw me down, when I was trodden upon by two or three persons. I struggled forcibly, and, getting free, fled along the bank of the canal.

When in the field, where the second assault took place, after I had been struck several times, one man, who was very violent and who had a short broad sword, took hold of me while I was being beaten by others, and said he would kill me. He then took me by the hair and tried to pull me to the ground, while another tripped up my legs. I thought (at this time) he was going to cut off my head and mentally bade farewell to my family, supposing I should be instantly killed; I was thrown, but struggled and got on my feet and resisted to the utmost of my strength their efforts to throw me down a second time. I felt convinced that if I was thrown down I should not rise again.

While this was going on a man struck me from behind a violent blow on the head with a club, which inflicted a wound and almost felled me, but I recovered myself and eluded a second blow that was aimed at me; this was the last *severe* injury I received, for the wound bled profusely, and as I wrung the blood from my hair and showed the man who had hold of me my hands full of blood, he prevented others from striking me on the head, though I got several blows on the legs and body afterwards.

On the way back to the city the men around me were consulting as to where we should be taken to; I also asked where we were going and what they intended to do with us.

At first, they said they should take us to the bridge by the temple and kill us all there; they then said we should be taken to the grain junks; and finally there was a dispute among them whether we should be taken to the junks or to the magistrate in the city but the majority seemed to be in favor of going to the junks. This discussion continued until we arrived at the bridge over the city moat or ditch, when the police took us from the hands of our vicious assailants and escorted us to the magistrate's office.

The chain with which I was beaten consisted of several links of thick rod-iron, about six inches long, at one end was a handle bound over with a string to afford a firm grasp, at the other end was a tongue of iron thicker than the links, but about the same length and shaped like the glass drop of a chandelier. This instrument, when wielded by a strong arm, inflicted a very powerful blow, my back and shoulders are still very sore from repeated strokes of this chain.

No. 3.

Further particulars by Mr. Muirhead.

At the time we were finally attacked, Mr. Medhurst having been beaten in the manner he has described, one of the party came up to me and gave me a severe blow on the legs with a bamboo club, which brought me to the ground.

While in that state a number of persons came round me and began to use their various weapons in a threatening manner, so as to make me apprehensive of the worst. Fearing that they would take immediate advantage of my position, I attempted to rise, but they forcibly insisted on my kneeling and performing several acts of obeisance to them.

I then got up and walked a few yards near Messrs. Medhurst and Lockhart, when I was beaten as before by other assailants, who pulled me down and searching my pockets, plundered me of their contents, together with various articles of dress.

With these they appeared somewhat satisfied and their anger was so much abated, that though I received one or two blows afterward with a heavy club, they kept others from injuring me to the extent they threatened and attempted to do.

Indeed when the latter came up, it was evident that their main object was to rob me, as they were greatly appeased by the assurance from myself and my captors that I had no more available property.

After lying on the ground for some time I was ordered to rise and proceed back to the city—there was no alternative between doing this and suffering severe treatment, and I thought it better at once to comply.

With two or three who kept firm hold of me I walked back, Messrs. Medhurst and Lockhart following.

While returning I observed a number of the grain junk men coming towards us, all armed as the others and with most infuriated looks and gestures. When close upon me and in some instances with their weapons wielded to strike me, several of those who had

been with us from the first ran forward, beseeching them not to injure us and had often in a violent manner to meet the instruments of destruction from their hands.

I could not understand the many things they said to me on their way back, but their appearance was such as to assure me that I had little mercy to expect from them.

ART. IV. *Journal of Occurrences; troubles at Shánghâi; sentences of criminals; regulations concerning Interpreters; Catholic missionaries expelled; death of Mrs. Jarrom; missionaries arrived; notice of public officers.*

THE two following documents are from the China Mail. The third is taken from the Friend of China. The particulars of the late outrage at Tsingpú will be found in a preceding article. The affair had been taken up by the British Consul at Shanghâi, and had led to difficulties with the local Government, which at the last accounts had not been brought to a termination.

No. 1.

Sen High Imperial Commissioner, Acting Governor-General of Kwangtung and Kwangse, Lieutenant Governor of Kwangtung, &c., &c., &c, sends the following reply to a despatch from the Honourable Envoy, respecting the remaining eleven criminals of Hwang-chu-ke.

(Here follows an extract of that communication.)

I find on examination, that the principal criminals in this case, Leang-a-le Chin-a-hea, Leagăng, and Wang-a-man, four in number, were after being tried, executed by the late Commissioner Keying's and my own orders. Of this we forwarded at the same time a respectful memorial to the throne.

Leăgan and the others, in all eleven criminals, were senteneed according to law, and we transmitted a report on the subjeet to the Emperor, with the request that the criminal Board might be directed to revise and approve the same.

On the 5th instant, (9th March,) we received a despatch from that Tribunal, in regard to the case in question, to the following effect:—

"Le-a gan and Chin-a tae wounded Brown, an Englishman, because he had mortally wounded the villager Chin-a-chin with his pistol. The above criminal (Le-a-gan) carried subsequently his design into effect, and murdered Brown. He ought therefore to be sentenced according to the law against wilful murder.

"Wang-a-ling came forward with Ho-a-shing, when his uncle Le-a-këen) had been wounded by Small with a pistol, and fallen in consequence to the ground to assist in beating Small. The above criminal (Wang-a-ling) made likewise use of a sword wounding Small on the top of his head, at the heart, and other places, until he died. Since Wang-a-ling is in reality a murderer, who with his own hands inflicted the wounds, he ought to be condemned to lose his life. Aceording, to the representation made by the Governor General (Keying) and others, Le-a-gan should as a wilful murderer be decapitated, and await his exeeution in prison. The law therefore directs, that he be sentenced to decapitation and remain in prison for exeeution at the autumnal assize.

"Wang-a-ling who with his own hands assisted in beating a man, and by inflicting serious wounds caused the loss of his life, should be strangled, and await his doom in prison. The law on that account sentences him to strangulation, and to remain in prison till after autumn, when the execution will take place.

"Chin-a-tae and Ho-a-shin used each spears with iron points to inflict wounds on Brown and Small. Spears with iron points are prohibited by the law as murderous weapons. They should therefore, in conformity with the law, receive a severe sentence. Chin-a-tae and Ho-a-shing ought to be transported to the distant frontiers, and become slaves to the military, just as if they had assembled a mob armed with murderous weapons, and wounded people. Hence the law directs that they be transported to the distant frontiers, and become slaves to the military. On arriving at their destination, they will receive 100 blows as their commuted punishment, and remain on the spot.

"After Leang-a-lae* and others had caused the death of several individuals, Leang-a-urh was apprehensive that he would be involved in this affair, and therefore came forward to call together a great number of people to throw the six bodies into the river; this was done with the intention that they should be carried away by the water and disappear. Hence he deliberately committed a very felonious act and ought, as an accomplice in the throwing away of the dead bodies, according to law to receive one hundred blows and be condemned to the lesser exile for three years. The law now directs that his sentence be one degree more severe, and that he receive the one hundred blows, and be exiled 2,000 le from his home.

"The six criminals Ho-a-teen, Leang-a-e, Chin-a-keun, Chin-a-wăn, Leang-a-ke, and Leang-a-fung ought to be exiled likewise, with one degree less severity than Leang-a-urh, receive one hundred blows, and remain three years in exile. On arriving at their destination, they will receive the commuted punishment (of one hundred blows) and remain there.

"The above sentences ought to be carried into effect according to the representation made by the Governor-General (Keying) and others. In the 28th year of Taoukwang, 1st month, 12th day, (17th February 1848,) the Imperial decree on this subject was received, saying,—'Let it be done as proposed. Respect this."

Wang-a-ling, the one criminal sentenced to strangulation has died in prison. Le-a-gan was, in conformity with this order according to law, marked on the left side of his face with the character "Murderer," and will be executed after the autumnal assize. The two criminals Chin-a-tae and Ho-a-shing, who are sentenced to become slaves to the military, will be transported to Hoopih province. The criminal Leang-a-urh, who is sentenced to exile, will be sent to Kwang-se province, and, on arriving at his destination receive (as well as the two former) the commuted punishment of one hundred blows and remain there. The six criminals Ho-a-teen, Leang-a-e, Chin-a-keun, Chin-a-wăn Leang-a-ke and Leang-a-fung, who are also sentenced to exile, will be sent to Fung-chuen, and Ying-tih districts (in the Nothern part of Kwang-tung province,) receive there the commuted punishment of one hundred blows, and remain on the spot.

Orders to that effect have already been issued, and the necessary directions given to the various authorities, so that the offenders will immediately proceed to the places of their destination.

The sentences passed on the eleven remaining criminals of this case, have thus been confirmed by the Board of Punishments, and will be carried into effect. I now, on receiving this communication, transmit the particulars in my present reply, for the consideration of the Honourable Envoy.

Whilst forwarding this reply, I wish you all prosperity, and address the same to His Excellency Her Britannic Majesty's Plenipotentiary,

Sir John F. Davis, Bart., &c., &c., &c,

Taoukwang, 28th year, 2d month, 9th day, (13th March, 1848.)

Received 15th instant. (True Translation)

CHARLES GUTZLAFF, *Chinese Secretary.*

* This was one of the four decapitated. *(Translator's note.)*

No. 2.

Regulations concerning the employment of Interpreters

I That every person possessing a competent knowledge of the Eastern and Chinese languages, or any or either of them, may be admitted to practise as Translators and Interpreters in this Court

II That every application to be so admitted, shall be duly accompanied by a certificate of the qualifications of the applicant from two competent persons

III. That every Translator and Interpreter shall be duly sworn and enrolled in the Supreme Court, and shall be, to all intents and purposes, an officer of that Court, and liable to be punished for misconduct, in the same manner as Attorneys and Solicitors now are.

IV. That the sworn Translators and Interpreters shall be entitled to the following fees; only in Criminal cases and Actions for breach of the Law relating to the Revenue, no fee shall be allowed.

TABLE OF FEES.

Translations per folio of 72 words, English	$1 00
Fair copy of same, per folio	0.50
Every attendance to swear Affidavit,	1.00
Every attendance in Court, or before Commissioners for the examination of witnesses, for every three hours, or any fractional part of that time, in each case	2.00
Every case in the Summary Jurisdiction, including Plaint, attendance in Court, &c	0.25

CHAS. M. CAMPBELL, *Acting Chief Justice*

Passed the Legislative Council of Hongkong, March 2d, 1848.

No. 3.

A brief narrative relating to the three gentlemen attached to the Roman Catholic mission lately arrived from the interior of China.

The Right Rev. Joseph Rizzolati, bishop of Arad a and Vicar Apostolic of Hoo-quam, was arrested in the city of On-chang-foo, capital of Hoo-quam on the 30th Nov. 1847, together with six Chinese students, after having exercised the Apostolic ministry in that province for a period of 20 years.

The right Rev. Joseph Novella, bishop of Patera and coadjutor to the above named bishop, has been in the province about five years. This bishop together with the Rev. Michael Navarro, missionary apostolic, and 8 Chinese students were arrested in Hou-kow on the 5th Dec 1847, and conducted before the tribunal of On-chang-foo. After a long examination they were ordered a sumptuous repast by the Chief Justice or Mandarin then presiding; after which they were ordered to be confined in a Chinese temple, but at their earnest solicitation, they were placed with the Right Rev. bishop Rizzolati. They remained in this situation guarded by a mandarin and soldiers, until the 9th January, 1848, when they were ordered to the European settlements. The mandarin treated them with every attention, and during the time was convinced of the truth of Christianity, and ultimately converted. On the above date they were forwarded towards Canton accompanied by two mandarins and a guard, one of whom remained in the same boat with the bishops, during the voyage they were treated with respect and veneration, and arrived at Canton on the 3d March, when they were placed in the Chinese barracks near the factories. Subsequently many of the Parsee residents called upon them, and, afterwards the principal European residents came to their assistance. It is impossible to express the kindness and politeness of those gentlemen towards them. Finally, the American Consul, the Rev. P. Parker, M. D. and, M. Fisher, esq., obtained their liberty from the Chinese authorities on the 7th March; at the same time offering any further assistance they might require. In the evening of that day they embarked for Hongkong where they arrived on the 8th, and are now residing at the Roman Catholic College.

Roman Catholic Mission house, Hongkong, Mar. 9th, 1848.

Gentlemen,—It is with no small degree of satisfaction that we take the earliest opportunity, after our arrival in Hongkong, of testifying to you in a

public manner, our sincere gratitude for the kind and welcome reception, manifested by you towards us, on the occasion of our appearing in Canton, after our perilous mission into the interior; having been imprisoned at On-changfoo, the capital of Hoo-quang, for a period of three months, and finally forwarded to the European settlements, after a long and fatiguing journey.

It is gratifying for us to observe, that our labours (although partially impeded in this instance) are appreciated by an enlightened community; and that the sufferings we have undergone for some time past in the promotion of Christianity in China have been commiserated in a truly benevolent manner.

To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, esq, and the Gentry and Merchants generally residing in Canton, we tender our heartfelt thanks for their solicitous attention to our unfortunate necessities. It is impossible that such can ever be erased from our memories, or that we shall fail to communicate such to the world at large.

Wishing yourselves and families every blessing —We beg to subscribe ourselves, Your most obedient humble servants,

(Signsd) Bishop G. Rizzolati, *Vicar Apos of Hoo-quang.*
Bishop G. Novella, *Coadjutor.*
Michael Navarro, *Missionary Apos.*

To the English, American, and Dutch Consuls, the Rev. P. Parker, and M Fisher, esq, and the Merchants resident at Canton

P S.—The very Rev. Antonio Feliciani, Procurator of the Propaganda Fide, begs leave to thank most earnestly the Gentlemen referred to in this letter for their zealous and kind attention to his brethren on the occasion of their arrival at Canton. (Signed) Antonio Feliciani,
Prefect Apos. of the Rom Catholics in Hongkong.

Departed this life, on Saturday, February 26th, Mrs W. Jarrom, the beloved wife of the Rev. W Jarrom, of the English Baptist Mission, Ningpo. Since her arrival in this country with her beloved husband, in 1845, she had been called in the providence of the blessed God to endure many sufferings, but amid them all she was enabled to evince uniform patience and submission to her Father's will; particularly in her last long and painful illness, through the mercy and grace of God, did she "in patience possess her soul." Not a murmuring word, not a selfish desire ever escaped her lips; her daily feeling and exclamation were, not my will, but thine be done. Quiet and devoted in her life, meek and resigned in affliction, she was in death most peaceful and tranquil. Seldom does there a death occur which affords so interesting an illustration of the saying of Scripture, "Mark the perfect man, and behold the upright, for the end of that man is *peace*. Ps. 37:37.

We give the names of the following missionaries lately arrived at Hongkong. Rev. Caleb C.Baldwin and lady, Rev. Seneca Cummings and lady, and Rev. Wm. Richards, destined to Fuhchau. They are accompanied by J. Sexton James M. D. and lady, who are to be located at Shanghai, and Miss Pohlman, who will remain at Amoy.

Sir John F Davis the late governor of Hongkong has taken his departure for England. Mr S G Bonham his successor has arrived, and entered upon the duties of his office. Keying the Governor General of the Two Kwang in obedience to the Imperial Summons has proceeded to the Capital. F. C. Macgregor Esq, late British Consul at Canton has also left for England. R Browne Esq, late Secretary to the factors of the Netherlands trading Society at Batavia, has received the appointment of Netherlands Consul at Canton.

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